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THE UNITARIAN

A Monthly Magazine of Liberal Christianity.

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ODE TO THE PARLIAMENT OF RELIGIONS.

The New World's call hath summoned men to prayer;
And swift across the ocean's path of foam,
Along the mountain track, or desert's glare,
And down the shady valleys, they have come.
O golden, olden East,
Right welcome to the feast!
The New World welcomes you,
In the most holy name of God,
The glad West welcomes you.

The New World's call hath summoned men to prayer;
All Christendom hath felt her great heart beat,
And Europe's messengers from everywhere
Still wake the echoes with their coming feet.
O Mussulman and Greek,
The glad New World doth seek
With Christian and with Jew,
In the most holy name of God,
To love, and welcome you.

The New World's call hath summoned men to prayer;
And Africa hath heard the call, and cried
To her most noble sons to haste and share
The brotherhood of worship, side by side.
O heirs of liberty!
Dear negro brothers, ye!
At last at one with you,
In the most holy name of God,
The New World welcomes you.

And all the creeds of men have come to praise,
And bend in worship at the Great White Throne
Of Him the Father of us all, and raise
The all-world's prayer to Him the great Alone.
O creeds, whate'er ye be,
The Truth shall make you free;
And be ye old or new,
In the most holy name of God,
The New World welcomes you.

Let Moses still be reverenced, and the name
Of Buddha fill his worshippers with awe;
Still let Mohammed from his people claim
A sober life and conduct, as before.
Yet nought of outlook shall be sacrificed
By which Man doth his soul's horizon scan,
For over all the creeds the face of Christ
Glows with white glory on the faiths of man.
And all the symbols human tears have stained,
And every path of prayer man's feet have trod,
Have deeper knowledge of Man's Father gained;
For back of soul and symbol standeth God.
In fulness of the time,
From every creed and clime,
The New World, and the Old,
Pray in the Age of Gold.
In one great host, on bended knee,
The Old and New in Unity
Of Truth's Eternal Good
To East and West unceasing given,
Proclaim in sight of Heaven,
In the most holy name of God,
Immortal brotherhood.

L. Ormiston Chant.

SMALL THINGS AND GREAT IN RELIGION.

A SERMON PREACHED BY EDWARD EVERETT HALE, D.D., IN THE CHURCH OF THE MESSIAH, CHICAGO, SEPT. 17, 1893.

Matthew xxiii. 23 is the first and only time that Christ addresses the Pharisees in this bitter way. Up to this time he had given them a chance. He is working for the kingdom of God alone; but these men representing the kingdom of God are taking care of small matters, such as the payment of tithes of mint, anise, and cumin, and leaving more important matters alone. Christ says, "These ought ye to have done, and not left the other undone." Christ, in all the intensity of his work, has to meet people who are troubled. If a man breaks off a head of wheat on the Sabbath day and rubs it in his hand while he is working for the kingdom of God, he is alive with prayer and hope for man and perfect relation to God, while they are worried by the nicest details of the arrangement of ancient ritual. Our wise friend, Dr. Hedge, once described the contrast between such habits of life as the contrast between religiosity and religion. Religiosity is an old word in the English language restored by Carlyle and others to

describe a sham. It is so good a word that it will stay; for, indeed, we needed a word for this fussy, narrow, exasperating habit which only degrades men's estimate of religion. We are not unused to similar contrasts where the same word expresses two forms of character, one of which we prize and the other we despise. Thus we extol the position of a good man of business. We praise him because he is a good man of business. But, on the other hand, to say a man or a woman is a busybody is to condemn them; for we mean that, where a person pretends only to a quality which is estimable, the pretence degrades him. Just so is it that, when people pretend to a friendship for religion, while they show only an interest in its outside ritual, we deride their pretence. These are the people of religiosity, who are not people of religion. The danger comes in from the curious law of human nature. For, you know, a man may so occupy himself about the binding of a book, its print, the edition, and the rest of the outside, that he does not even know what the book says. So a man of much religiosity may know nothing of religion. You shall see a woman in a fine carriage, her wraps and bonnet and parasol are perfect, her liveries are new and in good taste, her horses are fine, and the harnesses are worthy of the horses. But, as you look at her, you see that she is surly, cross, and discontented. She does not see the beauty of the hemlock forest, of the babbling stream by the roadside, of the broad blue lake or the distant mountain; for she has taken so much pains about the carriage and the horses that she cannot enjoy the drive or journey. Yet it is only for these that the carriage or the horses came into being. That woman would make a woman of religiosity without religion.

Every great city is not so fortunate as Chicago in its water supply. Most of them are dependent on aqueducts bringing water from a long distance. Imagine an enemy besieging such a city. Its inhabitants know that their water will soon be cut off. How shall they get a supply? Imagine an assembly of their leading men in their largest cathedral. Thousands gathered together for consultation. Then suppose that one teacher after another gets up to tell the history of the aqueduct, how its pipes were cast, what the strength of those pipes is, how the water finds its level, and discusses all minutiæ of the hydraulics. Can you imagine the rage and amazement of the intelligent citizen? Can you not see some man of the people springing up, and crying out that "water, water, is what the city wants"? Can you not hear the company cheer him, and in a thousand ways make the men of learning understand that, if they cannot give them water, they need not tell about its weight or the laws of its diffusion? These lecturers are the men of religiosity, when they are chattering to a people who need the essential of religion.

There is a passage often referred to, of the Pharisaic writing, where is discussed with infinite care the question how far open the doors should be kept of the cabinet which contains the book of the law while the service is going on. It is very easy to make fun of these follies which are nineteen centuries old; but, alas! it is as easy to match them, not to say surpass them, by the follies of to-day.

Suppose a man who has, if you please, been careless and thoughtless about life, about God. Suppose his wife dies, the only person he honored and loved and believed in, and he and his children follow the loved body to the grave. He returns to his gloomy house with them. How shall the blank be filled? How shall he give them courage? Well, he knows that he has been deficient in religion. A thousand times, when he has seen her bravery, he has known that she gained it from sources he had not tried. And so now, as they enter the sad house, he sends his boy to the nearest shop, and bids him buy a religious newspaper. They will read it together, as they sit there that wretched afternoon. It will give them light and life. Possibly,—and he knows what a blessing this may be,— possibly, in the hard phrase of the sect, "he and they may get religion."

The boy returns with the paper. The children are gathered in the room where their mother's body lay two hours before, and these are among the subjects which he finds to console him:—

The rise of the Athanasian Creed; the relations of the English Church to the church of Abyssinia; the amendments proposed to the rubric in Parliament; the consecration of the Bishop of Trinidad; the

time when non-communicants should retire from service; the appropriation of seats in church; the danger of burying dissenters in parish burying-grounds; the success of a choral union in a neighboring parish; the curate's augmentation fund; the trial of some disobedient curates; some improvements in the burial service; the printing of sermons without permission; a recent judgment in the ecclesiastical courts; the reform of the convocation of the Church of England; national schools; the status of clergymen not ordained in the Church of England; the method of administering the Lord's Supper.

Now, if I had made that up, you would say it was unfair, that it might amuse careless people, but that I had no right to invent such an exaggeration. But I did not make it up. I took it in every detail from one number of the leading religious journal, so called, of one of the strongest churches in the world. Should I have made the case better, or worse if I had taken my heart-stricken man and his household to church? What is his chance in the dice-box which directs the preacher's choice of subjects? Will the poor fellow hear a discussion of the authorship of Exodus or a statement of the rights and wrongs of Sunday opening at the World's Fair? Here is a number of the *Homiletic Review*, a journal published monthly, which relates simply to sermons and the men who preach them. Here are the subjects of ten sermons: —

The present outlook of the Pentateuchal discussion; God's curse upon the serpent; radical remedies dangerous; the antidote to anarchy; God's jealousy; Christ the King; the thirty-sixth Psalm as illustrating the character of the wicked and the excellence of God; who were the seers spoken of thirteen times in the Old Testament? no drunkard shall inherit the kingdom of God; what is the sin against the Holy Ghost?

Now, my poor man, whose life has been crushed out of him, needs life. Life is what his poor, dazed, motherless children need. For this he needs more than his own machinery will give him,— nay, more than this personal power of his own, which is now driving this machinery. He needs the help of other lives. A life larger than his own, if he can find it. He needs his children's love, and to love them with a passion and unselfish eagerness which they and he have never known before. He will live for them, forgetting himself, in such love as their mother lived with and loved with; and they will be most glad and most strong if they can make him more confident and courageous, if again they see him look forward and look upward as a man who means to succeed and is certain to do so.

And if anybody by word or example, or lesson from Scripture, or by pressure of a hand, by sympathy with his sorrow, by one word of truth, can help him to this closer life with them, the poor fellow has from that somebody made a step forward in religion. Religion is love, the forgetting of my own necessity in my love of some one other than myself.

And this man needs and the children need to go outside their own company, outside this terrible room where their mother used to sit, which was then as full of life as it is now full of sorrow. They need to feel, if it were only some flashes, transitory, but coming back again, that somebody, somewhere, somehow, comprehends the life and movements into which she whom they loved is for the moment withdrawn; and, so there may be only a flash to-day, the certainty comes which will be more than a flash to-morrow. He will see that his life is as eternal as is the life of the universe; that, as to-day brings forth to-morrow, to-morrow and its to-morrow will bring forth next year and their successors. And, if he does thus conceive the reality, that he is to live through those enlarging days and those more abounding years, he has made another step forward in religion. His God is eternal, and he himself is eternal: he cannot, and will not die.

To live thus in a life better and higher than dust, this is religion. Religiosity ties a man up with a tangle of things that perish. Religion takes him into the life which cannot end, into the life which grows larger and larger with every day, into interest in the life of all mankind. To know and love the power which makes for righteousness, to know and trust to-morrow and all the future, to know and help mankind in all its joys and sorrows, and by mankind to be helped and blessed, and to enjoy and love nature, God in his handiwork and care and tenderness and beauty, these are so many steps in religion. "Nearer, my God, to

thee," it may be by a cross, it may be in a loving, happy home, it may be as one plunges into the world and shares the toils of life; but here is religion, first, last, and always. He who possesses real religion finds that every hour brings a new thought of God, a new thought of gratitude, a new prayer to his lip or infinite strength for his endeavor. He knows that not in the church only, or at the altar, but everywhere and in every moment, he is bathed in good. Religion quickens his pulse, religion prompts his glad speech, religion kisses his baby in the morning, and God leads him and blesses him all the day through.

I have chosen to make this contrast between the religiosity of form and the religion which compels reality because every one of us has it in his power to lead this world forward and to enter himself on a higher life, if he will steadily refuse to be satisfied with the *name* of religion, if he will consecrate his days and years with love and joy to the infinite reality. Not to say, Lord, Lord, merely, but to do the things which he says. Not to tithe mint and anise simply, but to offer one's life service as the offering. Not to lisp, "Be warmed and filled," but to feed the hungry and clothe the naked. Not simply to repeat the words of a confession, but in the vigorous march of an infinite being *to walk with God.*

THE DISCROWNED KING OF DARKNESS.

"With the rise of the rationalistic temper throughout Europe in the eighteenth century," says Principal Tulloch, "the belief in the pervading influence of diabolic agency began to disappear. The sense of the supernatural decayed in all directions, especially the old belief in the arbitrary control exercised by an evil power over human destiny. And, while the religious impulse has gained greatly since then, and shown renewed vigor, both in an evangelical and a catholic direction, it cannot be said that the earlier faith in the operations of a personal devil has acquired reascendency."

While it is true that the idea holds, by no means, the place it once did, it is not extinct. It is going, but not quite gone. Men have not entirely given it up. There are those who think that the very foundations would be shaken by its surrender,—that God himself would be hurled from his throne, were Satan ejected from human thought. A recent and justly esteemed Life of Christ defends the doctrine of an evil personality with hosts of minor demons under his banner, and the reality of demoniacal possessions. A revered teacher in one of the leading theological seminaries says: "There must be a revival of belief in a personal devil. Revive faith in the intimacy of the converse of demons with the minds of men to the extent possibly of demoniacal possessions. Picture their power to charm men with fascinating revelations. Reproduce with Biblical intensity the great conflict between right and wrong as a conflict between God and Satan."

There is no doubt a popular belief, more or less wide-spread, that corresponds with this declaration of faith. Satan as a person—a huge, fallen archangel, surrounded by and controlling hosts of subordinate demons—is still, to some extent, believed in and feared. Many speak his name with the same reverence they do that of God. A curious illustration may be found in "Cape Cod Folks." Grandfather Spicer, in a petulant humor, uses the word "devilish." His wife, in calm and awful reproof, says: "I think we've gone far enough for one day. We've broke the Sabbath and took the name o' the Lord in vain, and that ought to be enough for perfessors!" Mr. Conway tells of a lady in England who made her children bow their heads at the name of Satan, as well as at the name of God, because she thought it "safer." There is a story of a peasant woman in a French church who was found kneeling before a marble group, and was warned by the priest that she was worshipping the figure of Beelzebub. "Never mind," she replied: "it is well enough to have friends on both sides."

Thus, even in civilized lands, we may trace a bond of sympathy with the devil-worshippers of Mesopotamia, who recognize the existence of a supreme being, but give their peculiar reverence to Satan. It is hardly too much to say that, even in the theology of the Church, the devil has had a larger share of attention than the Almighty.

When we think of the influence this belief has exercised upon the human mind, of

its terrible practical results in human history, we must ask, Whence came this hideous conception? What has thrown the shadow of the arch-fiend across the sunlight of the ages?

The idea was the growth of centuries. Vast periods rolled between the primitive notions of mankind upon the existence of demons and the full-grown, fantastic devil of the Middle Ages. To this last the Vedic descriptions of Vitria's darkness contributed the hues in which he was painted; Greek and German forest-sprites, his goat-like body, cloven hoofs, and tail; the Scandinavian Thor, his red beard and trident; dwarfs and goblins, his red cloak and nodding plumes; the theory of metamorphosis, the various forms he took. From different ages and nations were gathered the elements out of which superstition and ignorance and fear formed the Satanic being who reigned supreme in the life and thought of Christendom for more than a thousand years.

I wish to trace the origin and development of the idea of a Satanic personality as it appears in Jewish and Christian thought, borrowing, as we proceed, side-lights from the demonology of other religions.

The idea of a distinct personality of evil, such as the devil of what is called Christian theology, is not to be found in early Hebrew history. Nothing is known of a mighty opponent of Jehovah who disputes with him the supremacy of his own creation. This is a later development. The cardinal principle of Old Testament theology in its first stages that are recorded, is, that Jehovah was the author of evil as well as of good. He it was, by the representation, who hardened Pharaoh's heart, who ordered bloody massacres, who sent forth lying spirits, who tempted Abraham, who sent an evil spirit to trouble Saul, who deceived some of the prophets and then destroyed them because they uttered false oracles, who says, "I create evil," who asks, "Shall there be evil in a city, and the Lord hath not done it?" In the belief of the Jews when they first come distinctly upon the stage of history, good and evil were the work of one being, and that being Jehovah.

There are traces, however, of belief in minor spirits of evil, "the survival probably," says Tulloch, "in the Hebrew consciousness of fragments of an older native faith which deified the powers of evil as well as of good." One of the most interesting studies imaginable is the tracing of survivals of savagery in Jewish and Christian thought. The cross itself is written over in hideous scrawls, with savage ideas of sacrifice to brutal and malignant deities. But this is foreign to my present purpose. In Leviticus the people are warned not to offer sacrifices to devils, and in Deuteronomy they are charged with having violated the command. All this is distinctly savage. Passages in other parts of the Old Testament show that the Hebrews believed more or less in evil spirits who were supposed to dwell in darkness and in waste places. It would appear from the fact that Jehovah sometimes sends forth evil spirits upon his errands that these dark existences are under his control. But they are all kept in the background. They are apparently insignificant. No one of them stands distinctly forth as a leader and representative. There is no one who even remotely suggests the after prince of darkness.

The origin of such notions as those I have mentioned is, doubtless, the same in the savage state of all peoples. When first the existence of the spirit after death is believed, the savage fancies that the soul of his enemy comes back and works mischief, — setting his hut on fire, destroying his cattle, devastating his fields. This is one source of demons. Then the obstacles against which he has to contend in his labors, each has a demon behind it, making toil a burden and a curse. His very hunger and thirst were caused by adverse spirits. Heat and cold, storm, lightning, flood, hail, were inflictions of unseen malign powers. The very animals that devour or annoy were demons in disguise. The devil-worshippers of Travancore declare that the evil power approaches them in the form of a dog, as Mephistopheles approached Faust. The lion, the tiger, the bear, the serpent, are all in the calendar of demons. Every one is familiar with the part played by the cat in demon-lore. This was the favorite form assumed by the devil in all his transactions with witches. It was a belief of Christian ages that those who died without priestly forgiveness and unbaptized infants revisited their former homes in the shape of rats. Then, too, whatever hindered man's moral

progress, his temptations, his evil desires, his base thoughts,—all these proceeded from spirits of darkness.

There is still another factor in demonology,—dreams. These are intimately associated with the lower forms of religion. The dream is to the savage a revelation from the world of spirits. The events that flit through his brain have the same reality as do those of his waking hours. He believes that he quits the body and walks among the beings of another world. When his dreams are evil and disturbed, he is in a hostile region, carried thither by spirits of harm against his will. In a volume of the United States exploring expedition, this passage occurs: "Sometimes, when the Australians are asleep, Koin makes his appearance, seizes one of them, and carries him off. The person seized in vain endeavors to cry out, being almost strangled. At daylight, however, he disappears, and the man finds himself conveyed to his own fireside in safety. From this it would appear that the demon is here a sort of personification of nightmare, —a visitation to which the natives, from their habits of gorging themselves to the utmost when they obtain a supply of food, must be very subject."

These are the sources of that belief in evil spirits which has been so wide-spread. I said a moment ago that in the earlier Hebrew history and theology there are some traces of belief in minor spirits of darkness, supposed to dwell in rocks and waste places and thick gloom; and that this belief probably grew up among the Hebrews, as it did elsewhere, out of the evils natural and moral with which they had to contend. We have here the germs of that mighty and countless host of wicked spirits that afterward peopled the air of Palestine. But as yet we have not reached the arch-fiend himself. We have not come to the prince of darkness, the captain of the hosts of iniquity that war against men.

It is during the latter part of the Jewish captivity that the belief in evil spirits receives a mighty impulse, and that the supreme and controlling devil is born.

How is this to be explained? By the Persian influence upon the Jews after Babylon had been taken by the disciples of Zoroaster. This great prophet of Persia was a man of mighty powers. He believed in one God, and explained the mystery of evil as the work of demons ruled by an arch-fiend, who at length came to be known as Ahriman. Zoroaster himself believed in the ultimate triumph of good. In course of time, his followers seeing that the powers of good and evil seemed equal, neither being able to conquer, Ahriman was held to be as supreme over evil as Ormuzd over good. The universe was a battle-field where these two waged unceasing war, each having hosts of angels who served him. Gradually, under this influence, the idea that God should be all good and some other being all evil, the Jewish Satan came into existence. At first, as in the book of Job, he is simply a somewhat wild and rakish member of the divine family, one of the sons of God who has been wandering up and down the earth, and has arrived at the conclusion that men are no better than they should be; and he suggests that, if the Almighty thinks Job a perfect man, it might be well to put him to the test. Take away his property, for example, and, if that does not make him curse God, put a few boils on him, and see! Then in the book of Zechariah Satan has got on so far that he stands up as an accuser of the innocent. Finally, in the first book of Chronicles, he is mentioned as suggesting the evil in certain transactions, which evil in the earlier books is attributed to God. "While it may be almost certainly assumed," says Principal Tulloch, "that, with all the jealous monotheism of the Jews, there was an undergrowth of darker conceptions pointing to evil existences opposed to the divine, and that to some extent the later idea of the devil sprang out of this natural growth in the Hebrew mind of an evil side to nature and life; yet this process of growth may have been greatly aided by contact with Persian dualism, and especially the idea of a kingdom and hierarchy of evil powers seems to have been indebted to this source." This is the origin of the devil and his angels.

From the time of the captivity down to New Testament times the Satanic idea grew, and the hosts of darkness multiplied. Demons at length came to be so numerous that every man was supposed to have ten thousand on his right hand and one thousand on his left. He was to address no one at night, lest he address a demon. When he

happened to gape, he must quickly place his hand over his mouth for fear a devil might leap down his throat. It was the delight of these demons to work all possible calamities on men and even on beasts, and hence the sickness and calamities that happened to living creatures were ascribed to them. Palsy, deafness, blindness, lameness, were the work of these malicious imps. They took possession of human bodies, and wrought their will.

The legend by which the rabbins sought to explain demoniacal possession was as follows: "These beings were the last of the six days' creation, but they were made so late in the day that there was no daylight by which to fashion bodies for them. The Creator was just putting them off with a promise that he would make them bodies the next day, when, lo! the Sabbath, which was for a long time personified, came and sat before him to represent the many evils which might result from the precedent he would set by working even a little on the day whose sanctity had already been promulgated. Under these circumstances, the Creator told the devils that they might disperse, and try to get bodies as they could find them." On this account they took to nestling in the hearts of human beings, availing themselves of human senses and passions. They felt that they had been badly treated, and determined to be revenged.

It was in this atmosphere surcharged with devils that Jesus began his work. The belief was thoroughly ingrained into the thought and life and literature of the people. The vehicles of his own thought and teaching were thus prepared. The conceptions of sin and evil of the time in which he lived were the ones with which he must deal. The moulds of expression furnished must embody his instructions. The records which have come down to us bear the impress of the age in which they were written. Demoniacs, as they were then called, but as we should say to-day lunatics, in every stage of lunacy, abounded. We are told that many of these he healed, and we may well believe that he did so. His superiority, his gentleness, his firmness, would restore the unbalanced minds, and expel the creatures of imagination who rioted in perturbed brains.

Whatever may have been the relation of his views to that kingdom of darkness which had been imported from Persia, this, at all events, he did. He proclaimed great truths, which, when fully recognized and accepted, must drive the belief in supernatural powers of evil forever from the human mind. Out of the heart,—from the man himself,—not from invisible spaces round about, populous with fiends, proceed evil thoughts and evil deeds. James, the brother of Jesus, after him declared that every man is tempted when drawn away of his own lusts or desire, and enticed. No one but man himself is responsible for his sins. No one can harm man save himself. The universe is not against him. It is for him. Let him put himself into harmony with its laws, and he will find that all things about him are ministering angels, and not demons of destruction.

But it was during the centuries that followed Christ and his apostles that the belief in a devil and fiends of darkness ran riot in the earth. Church history teems with accounts of personal conflicts with the prince of evil. The footsteps of the saints were dogged by demons. The air was full. Every evil thought was suggested by them. To escape them, men left the city, and went into the wilderness, only to find the waste places grinning with persecuting imps. The devil, immeasurably more than Christ, dominated fifteen centuries of Christian history. Theories of the atonement were all founded upon the Satan-idea. The fathers found the problem of the great sacrifice very urgent, in that it was intended literally to strike from humanity the Satanic grasp. The souls of men had been taken captive in the fall by the great adversary, and the only way in which they could be redeemed was for "Jesus to offer himself to the devil as the ransom for which he should release all the others."

If the Satan-idea had stopped here, it would have been bad enough. But it went further. It blossomed into the bloodiest crimes that stain the pages of modern history,—crimes committed in the name of Christ. The craze of witchcraft with its persecutions and murders came of it. It put the human bloodhound upon the track of the deformed and unfortunate. It crowded the courts. It lighted the fagots.

Says Mr. Lecky in his "History of Ra-

tionalism": "In order that men should believe in witches, their intellects must have been familiarized with conceptions of Satanic power and Satanic presence, and they must regard these things with an unfaltering belief. In order that witchcraft should be prominent, the imaginations of men must have been so forcibly directed to these articles of belief as to tinge and govern the habitual current of their thoughts, and to produce a strong disposition to see Satanic agency around them. . . . For more than fifteen hundred years it was universally believed that the Bible established in the clearest manner the reality of the crime, and that an amount of evidence so varied and so ample as to preclude the very possibility of doubt attested its continuance and prevalence. The clergy denounced it with all the emphasis of authority. The legislators of almost every land enacted laws for its punishment. Acute judges, whose lives were spent in sifting evidence, investigated the question on countless occasions, and condemned the accused. Tens of thousands of witches perished by the most agonizing and protracted torments without exciting the faintest compassion."

The history of the results of this belief in the devil and his angels would be enough to condemn it in every serious mind. A doctrine that has wrought such ravages has no title to respect. Born in savagery, it has perpetuated savage feelings wherever it has been received. It does not work for righteousness. It blights and hardens. When we are invited to-day to revive the waning belief in the devil and rehabilitate him in his mediæval rags as a scarecrow to frighten sinners in times of religious excitement, we say, Let him be finally buried to rot in his sepulchre of infamy, and let every stone of execration that the ages have justified be piled upon him.

The rationalistic spirit of the eighteenth century checked the delusion, and brought back men to the solid ground of common sense. To us to-day those who would have been thought in other ages possessed of devils are regarded as insane and placed in hospitals. The sterner operations of nature are no longer the work of demons: "Everything is now, in the belief of the most thoughtful men, governed by law. Disease and lunacy are traced to their origin; the storm and earthquake are following some law; our suffering, when we do wrong, is the consciousness that we have transgressed some principle of righteousness." We do not burn the aged and deformed and unfortunate as witches and wizards. We care for them. Thus the kingdom of darkness is yielding. Let the demons and their archfiend die! It is only when we banish forever these horrible notions that we can fully believe in God and in the coming of that day when "God shall be all and in all."

MARION D. SHUTTER.

Minneapolis, Minn.

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*THE AMERICAN UNITARIAN ASSOCIATION:**

PAST, PRESENT, AND TO COME.

I have been asked to give a brief account of the American Unitarian Association, to say why and how it came into being, what has been its history and work in the past, what are its present needs and opportunities, and what of promise or possibility the future proffers it.

What needs first to be said is that the Association was a natural product, as much so as the oak or pine which springs out of our soil. It was not forced into being. It, or something like it, was the necessary result of long standing and efficient causes. Whoever studies the religious history of New England will find, at an early period in that history, traces of a revolt, not perhaps open, not possibly clearly comprehended by the actors themselves, not indeed logically coherent, but real and profound, against the cruel despotism of John Calvin's theology, and especially against that terrible doctrine of Election, which doomed nine-tenths of the human race, with no hope of deliverance, to eternal torment. The revolt came, if we may so speak, to self-consciousness about the year 1740, when those two intellectual giants, Jonathan Edwards and Charles Chauncy, met on the field of discussion. The battle reached all the parishes. In many of them there was great heat and division. But, when the smoke of the conflict passed away, it was found that the larger part of the Pilgrim and Puritan

* A paper read at the Unitarian Congress, Sept. 22, 1893.

churches, notably those of Plymouth, Salem, and Boston, were planted irrevocably on the ground of Arminianism, and not Calvinism. It is hardly probable that these people comprehended to what results their revolt would ultimately lead, any more than Channing or his compeers quite foresaw the Unitarian position of to-day, or than Dr. Briggs and the Andover professors can prophesy the future drift of their religious bodies. Still between 1760 and 1800 there was a steady ripening of thought; and at the latter period, undoubtedly there was a large number of churches which occupied a position that has been roughly defined as Channing Unitarianism. The celebrated Baltimore sermon of Dr. Channing, in 1819, brought things to an issue; and one hundred and forty or one hundred and fifty churches were cast out from the old camp, and the name Unitarian fastened upon them. These did not assume either the position or the name of choice. They would have preferred to remain in the old relations, and within such relations to discuss the great questions of truth in a frank and altogether friendly manner. But the logic of events and the will of others could not be resisted.

The course of the Calvinistic wing of the Congregationalist body has been bitterly condemned, with scant justice. It is hardly possible to conceive of two parties, differing so widely on points, then, at any rate, held to be of vital importance for this world and the next, as working together. Here, then, were one hundred and fifty churches, full of devout and earnest people, which, by a series of influences extending over a century and a half, had been cut loose from all associations, conferences, and organizations by which sympathy could be promoted and good work done. What happened was as natural as the rising of the sun or the upspringing of the grass. Late in 1824 a call was issued, under whose auspices cannot now be determined, having for its purpose the getting together for consultation and action those who desired some form of union. At the first meeting, early in 1825, nothing definite was done. But on the 25th of May of the same year, at a meeting held in the Berry Street vestry, the American Unitarian Association was formed, its officers chosen, and its constitution adopted. To draw its members together in closer sympathy, to diffuse more widely truth, to support or to build up institutions and churches which should aid in this diffusion, these were its aims then. These are its aims now. In this brief review you have an answer to the question, "How and why the American Unitarian Association came to be."

During the first ten years of its life the work of the Association was almost exclusively that of tract distribution. Indeed, in that period more than five times as much was spent in this way as for all other forms of missionary activity. The reason for this course is obvious. New England was settled largely for religious considerations; and it is not too much to say that topics of religious opinions and faith occupied an unusual share of the New England mind and heart. As a result, the questions upon which our fathers stood opposed to the old theology had been thought out and fought out. So, when the time of division came, more than one hundred churches sadly, reluctantly, but firmly and conscientiously, accepted the position. But the other parts of the country were not settled largely for religious reasons. Questions of theology had not been thought out and fought out. Except in special localities there was no opportunity to build churches, and little opportunity for missionary preaching. Wisely, and we may say necessarily, our fathers adopted what in our childhood was called familiarly "the leavening process." That is, they sent the printed page where the human voice would not be heard. They did this the more willingly that they were more anxious to change the thought and life of men than to build up a great ecclesiastical organization. That they did their work well, the vast change of opinion which has taken place, and largely in the direction of their views, and often beyond them, amply testifies.

About the close of this period a work of church extension outside of New England was taken up by the Association. If for no other reason, then for the clearness of thought, we should note that this work was essentially divided both in condition and quality from the work of the last thirty years. It was transplanted rather than indigenous. The emigration of the sons and daughters of New England, which heretofore had been directed to the great State of

Maine and had done much to build up its own towns and cities, was now turned toward the fertile Western plains and in a lesser degree toward the sunny South. Into this tide of emigration were swept many of the children of our early Unitarian families. They were trained up in times when it cost something to be a seceder from the old forms of faith, and when amid the constant discussions everywhere going on it was well-nigh impossible not to know for what truth one stood. In the new home they found the old; and to them cruel and irrational, dogmas preached with perhaps greater severity than in the places where they were born. Naturally, they turned for help to the missionary organization of our religious body. That help was gladly rendered. The churches at Troy, Syracuse, Rochester, Buffalo, Cincinnati, Detroit, Chicago, Louisville, and St. Louis, are the results, not entirely, but greatly, of emigration. To a lesser degree the same thing may be said of churches in the South which were founded in the same period. This influence has much to do with the formation of parishes to-day. No doubt it always will have. But, if we may use the expression, it has ceased to be in the majority. Other and more potent causes have been and are at work.

The great awakening of our religious body, which took place at the close of the war in 1865, which created the National Conference, which swept into the treasury a great gift of over $100,000, and which led to a vast extension in every direction of the influence of the liberal Christian body, was not an accident, but a necessity. It did not so much create changes as record them and take advantage of them. Many powerful influences had been at work to ripen men's thinking and to prepare many for the message of liberal Christianity. Let us note some of these influences. We may begin with our tract distribution. Two million tracts had been scattered far and wide, and gone into thousands of homes. They were written by strong and earnest men. They were clear, logical, convincing, and, what at the time counted for much, Scriptural. In the nature of the case, they must have greatly modified the opinions of many. We know by actual testimony that they did. Consider, again, the natural effect of the critical study of the Scriptures. In 1865 this had been going on for the lifetime of a generation. Scholars in good standing in other folds had come to hold opinions which would have alarmed the early fathers of our faith, which destroyed, or else fatally weakened, the foundation of old dogmas, and certainly made the transfer from Calvinism to Unitarianism less difficult. Scientific research had also made its contribution. This is no time or place to dwell upon the theory or the fact of the survival of the fittest, or upon that of evolution. Sufficient it is to say that they are largely accepted, and that to the degree that they are true they take away all basis for the doctrine of the fall of man, which is the single logical cause for the Calvinist system. And now one potent, practical influence. The old and honest thought about Unitarianism in many quarters was that it was morally dangerous, that it struck a blow at character, so that in many cases confessors of our faith were shunned as if they had a contagious disease, and a sort of boycott was put upon them in their business and social relations. Clearly, all this feeling was slowly weakening. The war greatly hastened its dissolution. When men stood shoulder to shoulder with comrades of our faith, when they found them to be brave in danger, faithful and kind in daily walk, tranquil in the presence of death, any preconceived notions passed away. They saw that the new truth, or the new error, took no manliness out of the soul.

So, for various reasons, the scope of Unitarian effort had in 1865 widened, and the work of the American Unitarian Association was in a corresponding degree to increase. In the last thirty years more than two hundred organized societies have been added to the roll of our parishes, almost without exception with the counsel, the sympathy, and the financial aid of the Association. These parishes are not found chiefly in New England or on the thin lines along which emigration proceeded westward and southward. They are in every part of our common country, and are slowly growing in the British Provinces northward. Especially, it must be noted that the members of these later parishes are not necessarily the children of old Unitarians. Far from it. The majority are gathered from all the Christian folds. That is, the work of the

Association has become cosmopolitan in its geographical breadth, and no less cosmopolitan in its moral and spiritual inclusiveness.

What now of the future of the American Unitarian Association? Sometimes it is said: "The work of Unitarians is over. Error, superstition, cruel and irrational dogmas have lost their power, and other religious bodies can now take up our task and do it." So far as the religious atmosphere has cleared, and light of God's truth can shine unhindered into the soul, we must be thankful. So far, too, as the other religious bodies can strive with us for the diffusion of a cheerful and faithful piety and a purified Christianity, whose vouchers are found in characters made noble, and in daily lives full of love and truth, we shall gladly receive and respect them as fellow-workers. But do we not exaggerate the progress? Instead of saying, "The work of Unitarianism is over," would it not be more true to facts to say, The Association needs to build ten thousand more churches wherein to proclaim truth and fight error? It may be admitted, however, that the intellectual and spiritual forces now operating will in time largely banish the error and superstitions which yet remain. Then, when this is accomplished, if all omens be not false, there will be millions who have lost the old and have not won the new, millions who will be substantially without God, without religion, and without any clear ethics in the world. So, when all that is false and a burden on the human soul shall pass away, the unending task remains, forever and forever to bring into the human soul the highest truth. What body better fitted to take up this task than our own? And upon whom does the duty of taking it up rest more solemnly?

The American Unitarian Association has no disposition to exaggerate its place or work. It does not claim credit for the whole or the larger part of the religious progress which the nineteenth century has witnessed. Perhaps, in a comparative sense, its share has been a small one. But in a positive sense its sixty-eight years of life and activity have done much, very much, to banish error, to soften theological opinions, and to promote a religion at once cheerful and full of practical power in this present life. In the future no doubt there will be great world forces exercising in the intellectual and spiritual fields a vast and world-inclusive influence, which its modest work cannot claim. But in the future as in the past, in its own sphere, if they whose agents it is are faithful, it will still do a good work, whereof we need not be ashamed, in broadening and elevating men's thoughts on highest subjects, and in translating great truths into clear faith and noble living.

GRINDALL REYNOLDS.

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*UNITARIAN GUILDS.**

The present measure of success and large promise of the Unitarian guild movement are not difficult to account for. Our denomination has begun to admit that we must make special effort to use our young people in the church.

The guild, as we use the word to-day, is simply a young people's religious society, in which generally, however, there is no insistence on an age limit. It seems to have come somewhat by imitation and somewhat by development, and to have derived in part its methods from two sources; namely, the Christian Endeavor Societies in the Congregational bodies and the Unitarian Guilds in England, which, in turn, were copied in a measure after similar organizations in the Established Church. Our first society of this kind was formed in this country at Littleton, Mass., in the spring of 1887, an organization having the name in use by the Christian Endeavor Society, and having been the only one, so far as we are aware, ever in affiliation by delegates with the national organization of that name. Since then the movement has grown year by year, until at the present time we have about sixty guilds, a large part of them members of the National Guild Alliance, a body whose purpose is mainly to spread the movement among our churches. That well-nigh a quarter of our churches should have some religious organization for the young beyond the Sunday-school period, when we consider that a beginning in the matter was made so recently, is an evidence of vigor somewhere, to say the least.

It may be well briefly to outline a few features in the activity of guilds. This will

* A paper read at the Unitarian Congress, Chicago, Sept. 22, 1893.

enable you to see the reasonableness of the claim I shall make as to their usefulness and promise. In many cases, a committee of arrangement takes charge of the selection of a number of subjects for a part or all of the season's course, deferring somewhat to the choice of those who will conduct the meetings, and assigns the leaders to dates and topics. If a list be printed, as I recommend always, there is of course a helpful conservative influence exercised by the definite printed announcement on those who might be more or less inclined to drop out by the way. The leaders are to have charge in turn of the meetings, choosing their own forms of services and hymns, and making a brief address or reading a paper, generally original, on the theme announced. Then after the leader has finished his part there are others who will contribute to the meetings such selections of Scripture or such other sentences or brief selections of poetry or prose, or such extemporaneous remarks, as may seem appropriate.

Persons of any age may be associate members of the guild. These are, perhaps, not likely at first to take part in the meetings. In most of our guilds visitors are often present.

Closely connected with the devotional idea of the guild is that of co-operation, "every one a part." In fact, these last words are the motto of one guild and should be the spirit of all.

Let me add, in regard to the activity of guilds, that out of the religious purpose practical works easily spring. Besides helping in special services, looking after decorations of the church for particular occasions, extending fellowship to kindred organizations in the denomination and outside, etc., the guild ought to plan and carry on various lines of charitable and helpful work. This is practicable and important. Some of our guilds are already reaching out actively in this direction. We see here suggestions of large usefulness.

But now I wish you to notice especially that this guild movement supplies, or tends directly to supply, certain needs felt to some extent, I am sure, in all our churches, and very keenly and alarmingly in many.

And the first need I would phrase in such a way as to suggest supply and opportunity as well as deficiency. In all our churches we are impressed with the amount we have of *unused material.* Our need and difficulty seldom seems to be that of converting people to a liberal view of life, but rather that of *bringing together* and *using* all the liberal folk already within theological and geographical range. And more especially in our very societies (so loosely organized) there are numbers of people who have time and strength and brain and religious natures yet unutilized in the work we have to do. More particularly is this true of our young people. In many cases, they have no part in the church life, outside of a bare attendance upon the morning service. Now, the guild says that here is something which young people can do, and right in the line of the church. It is religious, it seeks for the many rather than the few, it develops resources along with responsibility. The guild cares to use and utilize the unused material, if I may speak impersonally of waiting souls; and it would use the material in the right way. What a resource we have, as yet but little used, in the strength, elasticity, and hopefulness of young men and women! Let us wake out of our sleep and inactivity, and let us go forth to meet the young in their readiness and promise; for they are strong to become the helpers of the church.

Another need is widely felt, and in some measure, at least, met by the guild. How many of us have felt that there has been a lack among us of those means which furnish *expression* for *religious sentiment.* Unfortunately, in many of our churches the service rests almost entirely upon the minister; very frequently, too, but little emphasis is laid upon church membership, the communion service, and other devotional forms. Thus the way is not made easy for young people to give expression to the spirit of devotion waiting in them for encouragement. Now, the guild is a method which encourages the instinct and purposes of religion to some expression of themselves, gives definiteness to a demand for one's own thought on a religious theme, surrounds the young with a condition and atmosphere of devotion in which they shall have some help to development and some real and responsible share. And we have seen such results in practice. We have seen timidity give way not to forwardness, but rather to something of dignified ease and reverential decorum

as one leads others in devotion. We have felt touched when we have seen those quite young putting forth an expression of the inner life, which was most reassuring to the minister, so long accustomed to his own thoughts and words on great themes, and welcoming the ideas that come as a sort of answer from others. Surely, the mechanism (if I must choose that most unspiritual word) through which the young are led to declare their thought and faith should be welcome and adopted on every side, while of course continued care should be taken that "in the wheels" of the machine "the spirit of the living creature" should ever be found.

Then, again, how we feel the *lack of co-operation in church work!* A few bear the burden, while the many are more or less afflicted with what I may call optionalism, letting it be determined by whim whether they help on the work or not. But the guild constantly holds before us the idea that every one should have a part, do something to help on a cause, lead a meeting, offer a quotation or remarks, or serve in some work done whereby the spirit of co-operation may be increased. A regular service in the church can never be so much of an object lesson in this direction, because it well-nigh all rests upon the minister. He may preach ever so wisely and well the word of co-operation, and urge upon all the theme of "many members, yet one body," yet this is not enough. We need an organization at once religious and adaptable, in which co-operation is its very life. And we have such in the guild.

And may I not suggest a last need to be considered,—namely, the lack of ministers, —and ask how the guild movement bears upon that? You are familiar with the statement that we need men and money in our missionary work, and with these we could possess many an unclaimed field. I tell you, if we had men, the money would come. How are we to get the men? How shall we produce enough ministers (though we gratefully acknowledge re-enforcements from many other sources) unless we encourage our young people to give expression to the religion that is in them? But, if in all our churches it should become a matter of course that young men and women should grow up in the environment of the guild, exercising themselves repeatedly in the functions of religious speaking, would it not more often happen that some young heart would ask, "Is not the ministry my calling?"

There can be a guild in every church if we will have it so. And, when our body is aroused to its needs and its opportunity, then the cry of the West and South will not be so feebly answered as it echoes the call of old, "Come over into Macedonia and help us." No; but, as our martyr President's call for three hundred thousand more men for the army was met by the response of the nation's patriotic youths, so shall all the Macedonian need and opportunity hear the answer of the young,—"We are coming, we are coming, to do thy will, O God."

B. R. Bulkeley.

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*THE CHURCH AND TEMPERANCE REFORM.**

Let me first call attention to a few facts. How much do you think all our churches, Sunday-schools, and religious institutions in the United States cost per year? About $50,000,000. How much does our liquor cost per year? About $1,000,000,000, or some twenty times as much as our religion.

How much do our schools, colleges, and educational institutions in the United States cost per year? About $100,000,000. How much does our liquor cost? About $1,000,000,000, or some ten times as much as all our education. Are not these startling figures?

If you or I were asked whether the nation could stand the strain of a burned Chicago every year, we should say no. Yet five Chicagos a year burned, each one involving the loss sustained by that terrible fire of 1871, would only equal what we waste in liquor every twelve months.

But even this is not nearly all the truth. The saddest is yet to come. This vast sum is wasted, but it is much worse than wasted.

Liquor-drinking is not only a stupendous drain upon the pecuniary resources of the land, but it is an awful producer—the greatest we have—of pauperism, disease, and crime in the land. Of the pauperism of the

* An address delivered before the Michigan State Conference.

United States and England, it is estimated that about eight-tenths is caused by liquor. Of inmates of the poorhouses in Massachusetts, it was found that about nine-tenths had come there from drink.

More than three-fourths of the idiots of this country are found to be the children of intemperate parents. It is ascertained that more than sixty per cent. of the insanity of the land is caused by drink.

When epidemics like cholera and yellow fever appear, the habitual users of liquor are swept off like flies, while total abstainers are hardly touched. In 1670 Sir Matthew Hale said that four-fifths of the crimes in England were caused by drink. To-day the verdict is that nearly or quite nine-tenths of the criminals in England and America are made so directly or indirectly by drink.

Sir Garnet Wolseley, the commander-in-chief of the armies of Great Britain, writes a letter, in which he says that about ninety per cent. of the crime in the British army is owing to drunkenness, and that, when the men are removed from the temptation of intoxicating liquor, crime is practically unknown among them.

Fifty per cent. of the violent deaths of the land are caused by drink.

Look abroad in our own State of Michigan, go to Illinois, go to Ohio, go East, West, North, or South, to city or village, and the testimony is essentially the same. More crimes are committed as the result of liquor-drinking than from any other cause,—nay, actually more than from all other causes combined.

Hear what a calm statesman like Gladstone says: "We have suffered more in our time from intemperance than from war, pestilence, and famine combined, those three greatest scourges of our race."

Says Prof. Huxley, the clear-eyed scientist: "Talk of political questions! There lies beneath all these questions the great question, whether this profligate misery which dogs the footsteps of modern civilization shall be allowed to exist. I believe this is the great political question of the future."

Says Dr. Wm. G. Eliot, late Chancellor of Washington University, St. Louis, one of the clearest-sighted and calmest men of our generation: "I have lived in St. Louis forty-eight years, and seen it grow from 7,500 to 400,000 inhabitants. During these years it has passed through trials of pestilence, of devastating fires, of water floods, and, worst of all, four years of fratricidal war. But here I assert, in all soberness of mind, and with readiness to prove what I say, that all other trials and losses, sufferings, and calamities, and wrongs, in all these forty-eight years combined, do not equal the ruinous moral, social, and financial evil that I have seen produced, during the same period, by the one cause,—intoxicating drink."

These are the utterances, not of extremists, but of the wisest and soberest minds of our time. To this height does this dark and awful liquor evil rise above our civilization.

Nor is anybody unaffected by it or relieved from responsibility concerning it. Thus we see, if we open our eyes at all, that this question, How is our civilization, how are all our communities, how are we personally and our children, to be delivered from this curse and blight of intemperance? is not a question that can be evaded, or made light of, or be postponed to some indefinite future, or be laughed or sneered down by calling those who see the seriousness of it by disparaging names. It is not a question regarding which the Christian Church, Pilate-like, can wash its hands in indifference, and say, "I am clear of responsibility." If the Christian Church has not responsibility in this matter, then the least we can say is that her claim to be the friend of humanity and the moral guardian of society is a sham.

As to what is to be done, doubtless, the most important lesson that has been learned —possibly, indeed, the most important in the nature of the case that can be learned— is the lesson that hope lies in the direction of prevention rather than of cure.

Not that we should neglect the drunkard. Everything that we can do for him we should do. And we can do much. Just as, when our friends fall sick, we should send for physicians and try to cure them, and just as we should try to reform our criminals, so should we do all we can to save our drunkards. But just as there is more hope in preventing disease than in curing it, and in preventing crime than in curing it, so there is more hope in preventing intemperance than in curing that.

What can be done for men who have the drink habit formed? Three things.

First.—They can and should be made to feel sharply, more sharply than they generally are, that to get drunk is a disgrace and a crime. The law should visit swift, keen penalties upon drunkenness, and thus be made the greatest possible deterring power. Fines should be immediate, and, if the man is able to pay, heavy. Imprisonment should be certain. I am glad we are not living in an age of whipping-posts; but, if we were, I am not sure that anything could be punished by whipping with better results than drunkenness. That would put immediate and keen disgrace upon it.

Secondly.— While the law should deal with the drunkard with a quick, stern hand, no effort should be left untried by individuals to help and save him, by kindness, by moral suasion, by rousing him to make a stand against the enemy. Temperance societies should open their doors to him; he should be induced, if possible, to sign the pledge; friends should surround him with uplifting and strengthing associations; the Church, as far as possible, should throw the influences of religion about him. Thus, while the sharpness of the law's penalties would operate to deter him from yielding to his appetite, the kindness and love of friends, neighbors, and wise Christian workers for his welfare would tend to hold him up, and draw him to a better life, and little by little make him strong enough to stand, and not fall again.

In this way many could be saved,—indeed, in this way many are actually being saved. And more still could be if more faithful and earnest effort were put forth on their behalf.

Thirdly.—But if these sharp, stern law penalties, and these loving, persistent, earnest efforts of friends and helpers, fail, then the law should step in again, and this time to take charge of the fallen man, as one who is both a sick man and a criminal, and remove him from the society where he has become a burden, a disgrace, and a danger, to a hospital or asylum, to be treated thoroughly under restraint and medical care as we treat our insane patients in hospitals for their recovery, and as we ought to treat our convicts in penitentiaries for their reform. By thorough and sufficiently prolonged treatment of this kind, taken in time, most persons who have formed the drinking habit can be cured and restored once more to their old places of trust and usefulness in their families and in society.

This, I think, is essentially the verdict which the best intelligence of our time, based upon the most thorough investigations of the whole subject, gives as to what can be done, and what ought to be done, in the way of drunkenness.

All this is important. And yet it is of small importance compared with the other work which temperance people have to do; namely, that of preventing the formation of the drinking habit. Prevention! prevention is the great word that must be ever on the lips and in the hearts of temperance workers if they would really succeed. By this sign they can conquer, but by no other. But prevention how? Prevention by what means?

I should like to speak in this connection of the power of heredity, and the bearing it has on this subject. I should also like to speak of the great need of improving the physical environments and conditions of men, as a matter of prevention to the formation of the drink habit. But time does not permit.

Doubtless the most important of all the single directions in which we can push the work of prevention is the social. It is largely through men's social nature and social relations that they fall into drinking habits. Nor can these drinking habits be broken up or prevented more than in a limited measure, until many things in society are changed radically from what they now are.

As things now exist, the tide sets in most circles of society rather toward drinking than away from it. That is to say, let a young man go out into the world, and the easy thing for him to do, the thing toward which the associations and influences around him will, four cases out of five, push, and which he will be able to escape only by constant struggle and heroic resistance, will be the forming of convivial habits. This is all wrong, fearfully wrong. How can it be changed? The tides of social influence everywhere ought to set away from drinking. To form drinking habits ought to be a difficult thing, not an easy one,—a thing

which the ordinary associations and influences of society would hinder, not help. How can this be changed, and society be moulded on the better pattern? To effect this, four important things must be done.

First.—The young must be educated in temperance principles more carefully, thoroughly, and systematically than until lately we have ever even thought of. The law which introduces into our public schools instruction as to the effects of liquor-drinking upon the human system is an important step in the right direction. Temperance people everywhere should see that this law is faithfully carried out. Nor is this all.

Instruction as systematic regarding the principles of temperance and the evils of intemperance should be introduced into all our Sunday-schools. It seems as if this latter would be done as a matter of course everywhere. But is it? Of how many Sunday-schools do you know in which there is such instruction systematically given?

Second.—The work of temperance agitation must be carried on vigorously, strongly, in every quarter by temperance societies, lectures, addresses, sermons, conventions, tracts, periodicals,—in every way possible,—to the end of educating the people and creating a public sentiment strong enough and noble enough to cause those persons who need to sign the pledge for their own protection to be willing to do it; to make treating unpopular, and drinking in saloons unpopular, and having wine on home tables at dinner, or at public banquets, or at New Year's receptions, unpopular; to cause wealthy people and educated people and so-called first families, and certainly persons claiming to be Christians, to become total abstainers for others' sake, if not for their own; and to make everybody who believes in temperance brave enough to say it, and stand for it before the public.

A *third* thing of great importance that needs to be done everywhere is to create counter attractions to the saloon: I mean to open and carry on in energetic, business-like fashion, reading-rooms, social-rooms, and, especially, coffee-houses,—places as accessible as the saloon, as warm, as attractive, where young men or old men can go in and see the papers, and meet friends, and get a cup of good coffee or tea, or a bowl of soup, or a light lunch, or a glass of lemonade, or a dish of ice-cream, at very light expense, and be made as much at home as they would be in the saloon. These social and reading rooms, and especially these coffee-houses, have been established in many places in England and this country, and with excellent results, paying expenses and operating as a most formidable rival to the saloons. The work of establishing them should go on, until every city and town cursed with saloons is blessed with at least so much in the way of a counter influence.

Fourth.—I think I shall be saying that which most thoughtful persons who hear me and who are really interested in the subject of temperance will agree to, when I say that the churches of the land should be much more deeply engaged in temperance work than now, taken as a whole, they are.

I know that in many churches temperance is given the prominent place it deserves. I know that in some Sunday-schools the children are carefully instructed as to the evils of the use of liquors, and are trained not only to be total abstainers themselves, but to go forth as soldiers to work for temperance in society.

I know that many pulpits speak out just as distinctly and bravely on this subject as the best pulpits did regarding slavery in the old days when the battle was raging against that terrible sin. All this I know, and gladly bear testimony to, to the honor of the church and of religion.

But, while I say this, truth also compels me to say that in great numbers of churches, in all parts of the land, and in nearly every denomination, the condition of things is more or less different from this. We all know only too well how many churches there are where ministers' lips are sealed against the evils of intemperance by the presence in the pews of influential men who drink or who make money from the drinking of others. We all know, too, how many churches are indifferent upon this whole matter, thinking of it as something aside from religion, something secular in its nature, something not the affair of the Church,—as if anything on earth could be more religious than saving men body and soul from the ruin that strong drink brings, as if the work of saving society were not religious, as if the very central business of the Christian Church were not to fight evil, and

make the kingdom of God—that is, the kingdom of all moral good—to come on this earth!

Thus it is that we have to confess, with regret and sorrow, that there is too much ground for those critics to stand upon who deny that the Church is the real leader in the moral reforms of the age, who declare that the Church simply adopts reforms and takes the credit of them after others outside of her ranks, and often against her anathemas, have fought their battle and made them popular.

We who love the Church must take away every inch of ground for such an accusation. We must make the Church's temperance position so clear and unequivocal that it shall no longer be open to question in any quarter. We must make it so that men everywhere will come as instinctively to look to the Christian Church for leadership in all that aims at the drying up of sin and evil, and the promotion of virtue and righteousness among men, as they look to the sun for light and heat.

Then, believe me, the temperance cause will begin to march forward with a power that it has never known.

J. T. Sunderland.

THE CLOSE OF THE GREAT PARLIAMENT OF RELIGIONS.

Seldom, if ever, has this world witnessed a more impressive religious scene than the closing session of the great Religious Parliament in Chicago. In our last we gave a somewhat full account of the opening of the Parliament, and its progress up to almost the end. We could hardly forgive ourselves if we did not now complete the account by reproducing as well as we can the memorable closing scene on Wednesday evening, September 27. An effort was made to present to the great audience, for the last time, as many as possible of those who had read papers and given addresses during the seventeen days of the Parliament. In all there were twenty-four such presentations, and twenty-four speeches. Of course, the speeches were short; but they were too long for us to be able to give more than fragments of them. We condense our report of these from the Chicago dailies, which printed them in full, and from the *Universalist.*

The great gathering was held in the Hall of Columbus, where the main sessions of the Parliament had been held from the beginning. The crowd was so great, however, that there was an overflow meeting in the equally large Hall of Washington; and, as soon as an address had been delivered in the first-named hall, the speaker was spirited away to the other hall to repeat the same to the eager crowd waiting him there.

The exercises of the evening began with the "Hallelujah Chorus" sung by a trained chorus of eight hundred voices under the leadership of Prof. Tomlins. He had promised that this chorus should be sung as it had never been sung before, and he kept his word.

When the music and the applause which followed it had died away, President Bonney asked the assembly to rise while the divine blessing was invoked.

After a moment of impressive silence, Prof. Tomlins again waved his magic bâton and the chorus began to sing Cardinal Newman's tender hymn, "Lead, Kindly Light."

Dr. Momerie of London (Church of England) was introduced as the first speaker. After congratulating Dr. Barrows on the success of the Parliament, and also the American people, he declared the Parliament greater than the Exposition, great as that is, and said:—

Here on the platform have sat, as brethren, the representatives of churches and sects which during bygone centuries hated and cursed one another, and scarcely a word has fallen from any of us which could possibly give offence. Here, in Chicago, the impossible has been realized. You have shown that you do not believe in impossibilities. Citizens of Chicago, I congratulate you.

Dr. Barrows next introduced Protap Chunder Mozoomdar, the eloquent advocate of the Brahmo Somaj of India, who closed his brief address as follows:—

The kingdom of heaven is, to my mind, a vast concentric circle with various circumferences of doctrines, authorities, and organizations from outer to inner, from inner to inner still, until heaven and earth become one. The outermost circle is belief in God and the love of man. In the tolerance, kindliness, good will, patience, wisdom, which have distinguished the work of this Parliament, that outermost circle of the kingdom of heaven has been described.

We have influenced vast numbers of men and women of all opinions, and the influence will spread and spread. In the course of time those inner circles must widen also till the love of man and the love of God are perfected in one church,— one God, one salvation.

Prince Serge Wolkonsky, the young Russian who has been an enthusiastic member of the Parliament since the day it began, said : —

Should this Congress have no other result than to teach us to judge our fellow-man by his individual value, I will express my gratitude to the Congress.

The eminent Buddhist, Mr. Hirai, was received with loud applause. He said in part : —

You are the pioneers in human history. You have achieved an assembly of the world's religions; and we believe your next step will be toward the ideal goal of this Parliament, the realization of international justice. We ourselves desire to witness its fulfilment in our lifetime, and to greet you again with our utmost cheers and deepest admiration. Farewell.

A short paper of congratulation upon the success of the Parliament from the Hon. Pung Quang Yu, First Secretary of the Chinese Legation at Washington, was read by Dr. Barrows. The paper was in part as follows : —

I have a favor to ask of all the religious people of America, that they will treat hereafter all my countrymen just as they have treated me. I am sure that the Americans in China receive just such considerate treatment from the cultured people of China as I have received from you.

The majority of my countrymen in this country are honest and law-abiding. Christ teaches us that it is not enough to love one's brethren only. I am sure that all religious people will not think this request too extravagant. It is my sincere hope that no national differences will ever interrupt the friendly relations between the two governments, and that the two peoples will equally enjoy the protection and blessing of Heaven.

Dr. Barrows introduced as the next speaker the Rt. Rev. R. Shibata, high priest of the Shinto religion of Japan. The Japanese delegates arose and bowed profoundly, and Dr. Barrows read the address, a few sentences of which we reproduce : —

This Parliament of Religions is the most remarkable event in history, and it is the highest honor in my life to have the privilege of appearing before you.

What I wish to do is to assist you in carrying out the plan of forming a universal brotherhood under the one roof of truth. You know unity is power. I, who cannot speak any language but Japanese, may yet help you in some small measure in crowning that grand project with success.

Who does not wish universal brotherhood? Who would dare to destroy universal fraternity?

I do not know that I shall have the honor of seeing you again in this life ; but our souls have been so pleasantly united here that I hope they may be again united in the life hereafter.

Rev. George T. Cantlin, the missionary from the Methodist Church to China, who adopted the Chinese style of dress to facilitate his work and has worn the dress at the Parliament, said : —

Suffer one final word of counsel, unfit as I am to give it: "Be not disobedient unto the heavenly vision." A very good missionary friend, one of the oldest missionaries in China, but trained in narrower ideas, has been much exercised about this Parliament, could not understand it, this motley gathering of so many religious tongues.

But who shall say that the Holy Spirit has not been outpoured ? In your eager eyes, yes, and in tears which held no bitterness, I have seen, methinks, the tokens of God's presence. Are our hearts afire with love to man ? Then this is Pentecost, and behind is the conversion of the world.

One of the briefest but most earnest addresses of the evening was made by the Buddhist priest, H. Dharmapala, of Ceylon, who said : —

This Congress of Religions has achieved a stupendous work in bringing before you the representatives of the religions and philosophies of the East.

I, on behalf of the 475,000,000 of my co-religionists, followers of the gentle Lord Buddha Gautama, tender my affectionate regards to Dr. John Henry Barrows, a man of noble tolerance, of sweet disposition, whose equal I could hardly find.

And you, my brothers and sisters, born in this land of freedom, you have learned from your brothers of the Far East the presentations of the respective religious systems they follow. You have listened with commendable patience to the teachings of the all-merciful Buddha through his humble followers. During his earthly career of

forty-five years he labored in emancipating the human mind from religious prejudices, and teaching a doctrine which has made Asia mild. By the patient and laborious researches of the men of science you are given to enjoy the fruits of a material civilization. Learn to think without prejudice, to love all beings for love's sake, to express your convictions fearlessly, to lead a life of purity, and the sunlight of truth will illuminate you. If theology and dogma stand in your way in the search of truth, put them aside. Be earnest and work out your own salvation with diligence, and the fruits of holiness will be yours.

Prince Momolu Massaquoi of the Vey Territory, Africa, was introduced, and was received with applause. He said: —

Members and delegates to the Parliament of Religions, permit me to express my hearty thanks to the chairman of this Congress for the honor conferred upon me personally by the privilege of representing Africa in this Parliament.

Previous to this gathering the greatest enmity existed among the world's religions. To-night it seems that the world's religions, instead of striking one against another have come together in amicable deliberation. May the assembling of these wise men result in the full realization of the brotherhood of man, and the consecration of souls to the service of God !

Dr. George Dana Boardman (Baptist) of Philadelphia spoke briefly as follows:—

Fathers of the contemplative East, sons of the executive West,—behold how pleasant it is for brethren to dwell together in unity. [Applause.] The New Jerusalem, the city of God, is descending. Heaven, the phone; earth, the antiphone,—chanting the eternal hallelujah chorus. [Applause.]

Prof. Emil G. Hirsch, the Jewish rabbi of Chicago, was introduced, and addressed the audience as follows: —

None could appreciate the possibilities of this Parliament more deeply than we, the heirs of a past spanning the millennia and waiting with unbroken faith for the coming of the millennium. Millions of my co-religionists hoped that this convocation of the great synagogue would sound the death-knell of hatred and prejudice under which they suffer and have suffered these many years. And their hope has not been disappointed. From this place has blazed forth the fiery signal, telling the world as the torches on Palestine's hills of old did the birth of a new month, so now of the dawn of the better day, of a new love wide enough to embrace all the children of men.

We Jews came to impart information and to get it. We have been richly rewarded for the small contribution we have made to the success of this ever-memorable gathering. Let me bid you God-speed in the old Jewish salutation of peace.

Hinduism's spokesman was the orange-robed beturbaned monk, Suami Vivekananda, whose words were:—

Much has been said on the common ground of religious unity. I am not going just now to venture my own theory. But, if any one here hopes that this unity will come by the triumph of any one of these religions and the destruction of the others, to him I say, "Brother, yours is an imposible hope." Do I wish that the Christian would become Hindu? God forbid! Do I wish that the Hindu or Buddhist would become Christian? God forbid!

If the Parliament of Religions has shown anything to the world, it is this: that holiness, purity, and charity are not the exclusive possession of any one church in the world, and that every system has produced men and women of the most exalted character.

Virchand R. Ganthi, the representative of the Jain sect of India, was the spokesman for the followers of his faith. He said:—

Once upon a time in a great city an elephant was brought with a circus; and the people had never seen an elephant before. There were seven blind men in the city who longed to know what kind of an animal it was, so they went together to the place where the elephant was kept. One of them placed his hands on the ears, the other on the legs, the third on the tail of the elephant, and so on. When they were asked by the people what kind of an animal the elephant was, one of the blind men said: "Oh, to be sure, the elephant is like a big winnowing fan." The other blind man said: "No, my dear sir, you are wrong; the elephant is more like a big, round post." The third: "By Jove, you are quite mistaken: it is like a tapering stick." The rest of them also gave their different opinions. The proprietor of the circus, who happened to be there, stepped forward and said: "My friends, you are all mistaken, you have not examined the elephant from all sides. Had you done so, you would not have taken one-sided views."

Brothers and sisters, I entreat you to hear the moral of this story, and learn to examine the various religious systems from all standpoints.

Mrs. Charles Henrotin, vice-president of the Woman's Branch of the Auxiliary, made the burden of her short address the work of woman in the congress. She said:—

There are sixteen committees of women in the various departments represented in the Parliament of Religions and denominational congresses, with a total membership of 174.

It is too soon to prognosticate woman's future in the churches. Hitherto she has been not the thinker, the formulator of creeds, but the silent worker. That day has passed. It remains for her to take her rightful position in the active government of the Church. To the question, Will men accord that position to her? my experience as that of the chairman of the woman's committees warrants me in answering an emphatic Yes. Her future in the Western churches is in her own hands; and the men of the Eastern churches will be emboldened by the example of the Western to return to their country, and bid our sisters of those distant lands to go and do likewise.

"There are five million of Methodists in the United States," said Mr. Bonney, "and Rev. Dr. Frank Bristol will tell us what the Methodists think of the Parliament of Religions." Dr. Bristol began his speech with the following quotation:—

Then let us pray that come it may,
As come it will for a' that,
That man to man, the warld o'er,
Will brothers be and a' that. [Applause.]

Good and only good will come from this Parliament. To all who have come from afar we are profoundly and eternally indebted. Some of them represent civilizations that were old when Romulus was founding Rome, whose philosophies and songs were ripe in wisdom and rich in rhythm before Homer sang his Iliads to the Greeks; and they have enlarged our ideas of our common humanity. They have brought to us fragrant flowers from the gardens of Eastern faiths.

Never before was there such a bright and hopeful day for our common humanity along the lines of tolerance and universal brotherhood.

Rev. Jenkin Lloyd Jones, who has been so active from the first in connection with the Parliament, was introduced, and proposed amid much applause that the twentieth century be ushered in by a World's Parliament of Religions, held in the Hindu sacred city of Benares, on the Ganges, and that John Henry Barrows, the president of this Parliament, be also the president of that.

A brief speech was made by Porta Fliedna of Spain, who said:

From Spain, which discovered America, I tender a greeting to those who have made America what it is to-day,—a land of liberty. God bless free America! Adios!

Rev. Augusta Chapin, D.D., who has been one of the most earnest friends of the Parliament, was then presented. She said:—

The last seventeen days have seemed to many of us the fulfilment of a dream,—nay, the fulfilment of a long-cherished prophecy. The seers of ancient time foretold a day when there should be concord, something like what we have seen, among elements before-time discordant.

We have heard of the fatherhood of God, the brotherhood of man, and the solidarity of the human race until these great words and truths have penetrated our minds and sunken into our hearts as never before. They will henceforth have larger meaning.

The last moments of the great Parliament are passing. We who welcomed now speed the parting guests. We are glad you came, O wise men of the East, with your wise words, your large, tolerant spirit, and your gentle ways. We have been glad to sit at your feet, and learn of you in these things. We are glad to have seen you face to face, and we shall count you henceforth more than ever our friends and coworkers in the great things of religion.

Judge Bonney stepped to the desk, and in a few eloquent words introduced that apostle of human freedom, Mrs. Julia Ward Howe. There were cheers and waving of handkerchiefs and great tumult when the features of the venerable woman appeared at the desk. She declined to make an address, but, instead, recited a few lines of poetry suitable to the occasion.

A very earnest speech was made by Bishop B. Arnett of the African Methodist Church, which was received with much favor.

President Bonney then presented the Right Rev. Dr. Keane, rector of the Catholic University at Washington. Dr. Keane spoke in part as follows:—

Friends, will we not pray that there may have been planted here in this Parliament a seed that will grow to union world-wide and perfect? O friends, let us pray for this. It is better for us to be one. If it

were not better for us to be one than to be divided, our Lord and God would not have prayed to his Father that we might all be one, as he and the Father are one. Oh, let us pray for unity; and, taking up the glorious strains we have listened to to-night, let us morning, noon, and night cry out: "Lead, Kindly Light. Lead from all gloom. Lead from all darkness. Lead from all imperfect light of human opinion. Lead to the fulness of the light."

Mr. Bonney said, "Mr. Joseph Cook has sent to this meeting a poem of which I will read one verse:—

"'God in all faces shine,
So make thou all men thine,
Under one dome:
Face to face, soul to soul,
East to West, pole to pole,
As the great ages roll,
Be thou our home!'"

As Rev. John Henry Barrows, D.D., rose to utter his closing words, he was given a wonderful greeting. The applause and waving of handkerchiefs were continued for several minutes. His address was in part as follows:—

The closing hour of this Parliament is one of congratulation, of tender sorrow, of triumphant hopefulness. God has been better to us by far than our fears.

Men of Asia and Europe, we have been made glad by your coming, and have been made wiser. We have learned that truth is large, and that there are more ways than one in God's providence by which men emerge out of darkness into the heavenly light. It was not along the line of any one sect or philosophy that Augustine and Origen, John Henry Newman and Dean Stanley, Jonathan Edwards and Channing, Henry Ward Beecher and Keshub Chunder Sen, walked out into the light of the eternal. The great high wall of heaven is pierced by twelve portals, and we shall doubtless be surprised, if we ever pass within those gates, to find many there whom we did not expect to see.

Now that the Parliament is over, we almost wonder why it was not called earlier in human history. The Parliament shows that it is easier to do a great thing than a little one. I want you to think of Chicago, not as the home of the rudest materialism, but as a temple where men cherish the loftiest idealism. I wish you could stay with us, and see our schools and charities, and learn more of the better side,—the noble life of this wondrous city.

I thank God for these friendships which we have knit with men and women beyond the sea. Christian America sends her greetings through you to all mankind.

As President C. C. Bonney began the last words to be spoken in the great Parliament, there was a most impressive silence. For a moment he stood as if loath to say the word that would bring the greatest gathering of the century to a close; and then he began slowly, saying:—

Worshippers of God and lovers of men, the closing words of this great event must now be spoken. With inexpressible joy and gratitude I give them utterance. The wonderful success of this first actual Congress of the Religions of the World is the realization of a conviction which has held my heart for many years. I became acquainted with the great religious systems of the world in my youth, and have enjoyed an intimate association with leaders of many churches during my maturer years. I was thus led to believe that, if the great religious faiths could be brought into relations of friendly intercourse, many points of sympathy and union would be found, and the coming unity of mankind in the love of God and the service of man be greatly facilitated and advanced. Hence, when the occasion arose, it was gladly welcomed, and the effort more than willingly made.

What men deemed impossible God has finally wrought. The religions of the world have met in a great and imposing assembly: they have conferred together on the vital questions of life and immortality in a frank and friendly spirit, and now they part in peace, with many warm expressions of mutual affection and respect.

The influence which this Congress of the religions of the world will exert on the peace and the prosperity of the world is beyond the power of human language to describe.

The results of this influence will not soon be apparent in external changes, but will manifest themselves in thought, feeling, expression, and the deeds of charity. Creeds and institutions may long remain unchanged in form, but a new spirit of light and peace will pervade them.

And now farewell! A thousand congratulations and thanks for the co-operation and aid of all who have contributed to the glorious results which we celebrate this night. Henceforth the religions of the world will make war, not on each other, but on the giant evils that afflict mankind. Henceforth let all throughout the world who worship God and love their fellow-men join in the anthem of the angels,—

Glory to God in the highest!
Peace on earth, good will among men!

At the close of President Bonney's speech Rabbi Hirsch led the audience in the "Universal Prayer," and Bishop Keane pronounced the following prayer:—

O Father in heaven, deign to look down upon thy children, and crown the work of this Parliament with thy paternal benediction. Grant, O Father of Lights, in whom there is no darkness, that the seeds of light planted in our hearts may grow unto the fulness of the light. Grant, O God of love, who has said that "He that abideth in love abideth in me," that the germs of love implanted in our hearts may grow into love that will link us inseparably with one another, while linking us inseparably with thee. Bless us, O God, and guide us all in the path that is before us. Make us faithful to all we have heard, and grant that we, through our devious ways, may through thy boundless mercy be brought at last together to love and praise thee forever and ever. Amen.

The audience, led by the chorus, sang "America," and the first of earth's great Parliaments of Religions of the World was declared closed. J. T. S.

THE CLOSING ERA OF THE WORLD'S FAIR.

Since the close of the Parliament of Religions the atmosphere at the Art Palace has been strangely still and unexciting, although there have been some important meetings of both a religious and social nature. But before speaking of the October meetings I ought to give somewhat wider currency than the report in our daily press affords to one of the after-claps of the Parliament, Mr. Jones's reply to Rev. Joseph Cook's magniloquent appeal in behalf of the "red hand of Lady Macbeth," which could be washed clean only in blood of another kind, the sacrificial offering of the cross. Mr. Jones scathed as it deserves that form of Christianity which opens a "short cut" to offenders against the social order, like Lady Macbeth or any of her kind. Joseph Cook would give such sin-stained souls easy access to heaven, but the religion of reason and righteousness forbids ascent thereto by any road except that of honest repentance manifest in good works. One may feel, under the first impulse of lively indignation which the sayings of this particular divine must always arouse in rational minds, that the battle is not worth the fighting, and wish Mr. Jones had chosen a foeman more worthy of his steel; but an utterance so marked as Mr. Cook's, doing such violence to the occasion and the spirit of true religion, deserved a public reply, as Mr. Moody's appallingly literal discourse on "The Blood" years ago deserved the withering rebuke it evoked from Mr. Herford in the pulpit of the Messiah. It is rather the weakness of our Unitarianism to hold itself above controversies of this kind, and we miss in that way many opportunities for striking a vigorous blow for the principles in which we believe.

One of the first gatherings to assemble after the Parliament was the Evolution Congress, under the management of Mr. Underwood. Evolution is still viewed askance by too many leading minds to win the suffrages of the populace; and the Evolution Congress would probably not have been largely attended under any circumstances, but many of its friends, worn and delayed in their own work by constant attendance on the Parliament, were obliged to forego these meetings, running through three days, with a programme of much interest and profit. Among other speakers from outside the city was Mr. E. P. Powell of New York, who read an essay on "Constructive Evolution," a theme he has treated in many of its phases in his admirable book, "Our Heredity from God," and other writings. Before his growth into the liberal faith Mr. Powell was known as a Congregational minister of rather positive orthodox coloring, and with strong evangelistic spirit and methods, which is only another way of saying that he was an earnest worker for the thing he believed in. He brought his native missionary zeal with him into his new work, which, though it has not lain along pulpit lines, has been of true pulpit quality. He will always be a preacher and of mettlesome quality, whose utterances will have power to stir and kindle the blood, whether spoken or written.

Another conclave which soon followed was the Ethical Congress, which I was not able to attend, and which was but meagrely reported in the papers. The Chicago society and many friends outside were glad of the opportunity it brought to meet and listen once more to its old leader, Mr. Salter,

who is now, I am told, on his way across the waters to fill the place, temporarily, of his colaborer, Mr. Coit, in London. Mr. Mangasarian gave one of his rousing addresses the Sunday after on "The Glory and Shame of Free Thought," dealing unsparingly with some of those more flippant and destructive elements of progressive faith which hinder its advance more than obstacles on the outside. Whim and selfish desire govern the processes of free thought much too often, in place of sincere love of the truth. "True freedom," said the lecturer, wisely, "is never a passion: it is a principle."

At about the same time of the Ethical Congress the Association for the Advancement of Women was holding its annual session and celebrating its twenty-first anniversary. Its two most distinguished representatives were Mrs. Howe and Mrs. Cheney.

The first need of this association seems to some of us to have passed away, and its use now to be chiefly of a reminiscent character, arising from the marked quality of its *personnel.* But this raises anew the entire question of women's organizations, one that is to pass through considerable future reconsideration. Old organizations and old methods of organization are losing their power, for the excellent reason that they have so nearly completed their objects. The educational uses of these organizations must be admitted on all sides, the opportunity and stimulus they have afforded hundreds of women who would otherwise have been left to win help and recognition alone. The spirit of a higher comradeship, based on intellectual taste and sympathy or moral affinity, the spirit of *esprit de corps*, which the various associations of women have developed among themselves, is the first and best result attained, while the degree of individual power and discipline gained must be secondary, because these are results whose worth cannot be fully measured until tested by larger contact with the world and severer standards than are here found. There is one sign of health in these women's clubs and societies of varying name, and one general purpose; and that is the spirit of self-criticism. It is the women themselves who are the first to discover the weak points in their armor, faulty methods and inadequate results. Too often the spirit of self-laudation instead of self-examination is shown upon the platform; but that has been part of the defensive warfare of the weaker party against the stronger, which time and a juster social sentiment will soon bring to an end.

Attendants upon the Parliament will remember the noble discourse of Prof. Henry Drummond on Christianity and Evolution the closing day, which was read by Rev. Frank Bristol. Since then Prof. Drummond has been with us, speaking first at the University of Chicago on "Temptation," and treating his theme in the same modern spirit. "Though only the relics of the criminal and the savage in man account for temptation, it is irrational to want temptation gone." Man was described as a three-story tenement structure, of which the beast inhabits the cellar, the savage the next floor, and the developed man the next floor. Prof. Drummond has also given some lectures on Evolution before the students, which *Unity* reports to have caused a little excitement among the Baptist circles connected with the university.

One of our Hindu friends is still with us, Mr. Nagarkar, who spoke before the Humane Congress, setting forth the reasons underlying his people's reverence and worship of animals. In India the doctrines of the vegetarians are easily subscribed to: they fall in naturally with the simpler physical needs and habits of the people; but these principles are also inculcated in the religion. The flesh of animals cannot be eaten by people who believe that they are the passing habitations of living souls. Mr. Nagarkar thinks a Western dinner-table resembles a zoölogical garden, with its many meats and few vegetables. The vivisectionists had their day in the Humane Congress, in which they were assisted by another of our foreign guests, Mr. Narasimha of Madras, who said that the natives of his country associated meat-eating, spirit-drinking, and cruelty to animals with Christianity, and that the missionaries made no attempt to correct this impression.

The Evangelical Alliance and the Waif-saving Mission are among other movements represented in the October congresses, none of which have been largely attended, popular interest during these closing days centring itself in the beauties of Jackson Park, so soon to perish.

You have read of our Chicago day, with its attendance of 700,000. Since then the daily attendance has been 250,000 and more, and the list is confidently expected to reach 2,000,000 by Saturday night. The school authorities have listened to the suggestion of one of the daily papers, and give a week to the school children to visit the Fair at a reduced price of ten cents. Talk has already begun about a suitable celebration of the closing day, which patriotic citizens are urging should bring out a larger crowd still than that of the 9th. In that case it was the crowd alone that was a success, since it was too great to permit carrying on any other part of the programme in a satisfactory manner. Chicago's ideas of a celebration are apt to suffer from too much love of mere bigness. It looked, at one time, as if the Fair itself was going to suffer from the same cause; but by the time these words are in print the great and memorable event of the Columbian Exposition will not only belong to the past, but be counted among that past's most splendid achievements, which time and grateful memory will gild afresh every year. CELIA P. WOOLLEY.

Chicago.

THE JOY OF JESUS.

The most casual reader of the New Testament must be struck with the prominence that is given to the element of joy, both in the conception and in the experience of the Christian life. To the early disciples of Jesus, joy was an immediate and inseparable accompaniment of their faith: they were "filled with joy through believing." The gospel was proclaimed as "glad tidings of great joy to all people." According to the apostle Paul, joy is an essential element of the kingdom of God within the soul of man. "The kingdom of God," he says, is "righteousness and peace and joy in the Holy Ghost."

In order to find the true reason and rational ground of this great fact in the Christian life, we must go directly to the life of Jesus as to the fountain-head from which all that is distinctive in Christianity flows. His was emphatically a life of joy. This statement is out of harmony with a conception that has long prevailed in the world regarding the life of Jesus. He was represented as "a man of sorrows, and acquainted with grief." The mediæval pictures of Jesus were evidently painted from this model, and they have done much to fasten this idea upon the minds of men. But these pictures do not harmonize with the character that is presented to us in the brief outline of his life in the gospel narratives.

Jesus was very far from being a sad and gloomy recluse, who took no interest in the multitudinous activities of human life or the manifold attractions which this great universe holds for the man who seeks to learn its meaning and enjoy its good. On the contrary, his soul throbbed with the intensest life; and he sought to interpret every fact of nature and every event of human life as full of divine meaning and purpose, and as fraught with untold possibilities of blessing and joy to the soul of man. Jesus loved the haunts of men, the busy market-place, the social company. Every gathering of the people was to him full of opportunity of learning something, of blessing and being blessed.

The very fact that the little children loved him and gathered round his knees is sufficient to settle forever the question as to whether Jesus was a joyous man or not.

There is a sense, indeed, in which Jesus was "a man of sorrows," as what serious, earnest man has not been, in any age of the world? He was "a man of sorrows" in the sense that he put himself into deep and real sympathy with his fellow-men in all their trials and labors and sorrows. He felt the heavy burdens of men as if they had been his own. He was touched with a feeling of their infirmities, being in all points tempted like themselves. He could "weep with those that wept," but it was only because he could also "rejoice with those who rejoiced."

It were a false and superficial definition of joy that made it consist of mere gayety of spirits. Joy, in the highest meaning of the word, is something infinitely more than this: it is an experience in the depths of the soul, something that is real, abiding, and satisfying. This kind of joy is not only consistent with the pain and sorrow of life, but also with its sins, its seeming failures, and its temporary defeats. This is the Christian paradox: "As sorrowful, yet always rejoicing."

Let us look for a moment at the grounds of this joy in the life of Jesus.

1. His was, in the first place, the joy of perfect harmony of the personal life,—a joy arising from the perfect mastery of all the powers and passions of the soul and body: it was the enthronement of the highest reason.

Jesus seems to have been complete master of himself. The kingdom of God was within him in a very real sense. This harmony of the soul, this conquest and possession of self, is the foundation of real joy. With Jesus it seems to have been complete and permanent. But even in his case it was the prize of a hard-fought conflict with a lower self that sought the mastery. How otherwise can we explain the record of his sore temptations in the wilderness, his prayer "with strong crying and tears," of which the apostle speaks? But, however it may have been with him, to most men the life of inward peace and joy comes only through a steady conflict and victory over the lower and selfish passions. Until this self-mastery is achieved there can be no deep, abiding joy or peace in the soul.

While the passions war with reason, and blind impulses sway the broken selfhood, unrest and unhappiness must prevail. The wheels of being cut and grind upon each other, and life is a discord and a pain. The soul is then out of harmony with the eternal laws of order and of peace. Happy is he who has learned this lesson early, to whom the blessed nurture of a holy home and the inheritance of others' strength and goodness has come, making victory over temptations easy, and life one steady accomplishment of good. But blessed also is the man to whom no such inheritance has come, but to whom in the midst of inherited darkness and personal failure has come the vision of God,—the vision of a life of order, of divine purpose, of a peace and joy that are perennial and satisfying, and who has set himself resolutely to attain this life. To such a one there comes the joy of a new-found prize of inestimable worth, a "pearl of great price," for joy of which a man will "sell all that he hath to possess it."

The religious history of the world is rich in just such experiences, in the lives of men who, awaking from spiritual slumber, and finding themselves bound by the chains of passion and sin, have waged a terrible conflict with the demons of spiritual disorder. It is in the light of such experiences that many passages in the Bible can be understood. They are the joyous outburst of souls made free from sin's dominion and the strife of passion, and brought into "the glorious liberty of the sons of God." Dark clouds of conscious guilt enveloped the awakened and struggling soul, and threw their shadow even upon the thought of the Infinite Love. But the clouds were lifted, the shadows fled away, and the emancipated soul uttered the exultant cry, "O Lord, I will praise thee; for though thou wert angry with me, yet now thine anger is turned away, and thou comfortest me." The Book of Psalms—that rich mine of spiritual experiences—is full of such passages.

Surely, this is a ground of deepest joy to the souls of men passing through similar experiences in all ages of the world. It is the blessed assurance of divine sonship, and the peace and strength and victory over sin that come through taking hold of the eternal strength, and becoming one with the Father in will and purpose.

2. The joy of Jesus was also the joy of faith in an eternal order of love and righteousness; the joy of a full persuasion that "all things work together for good"; that the kingdom of God was actually coming, and would ultimately be established in the world. This faith is largely the outcome of a spiritual order within the soul. It is an inference; but it is also an assurance. It is a conviction that there is an eternal purpose,—an all-loving and all-righteous Will ruling at the very centre of the universe. He whose soul is attuned to the spiritual harmonies hears, behind and through the storms and conflicts of the world, a deeper voice whispering, "Peace, be still!" He knows and feels

> "God's in his heaven,
> All's right with the world."

He has the evidence within himself of the presence of a love and a law of goodness and spiritual healing that he believes must go on working until God becomes all in all.

This is the deepest and dearest conviction of the soul that has grasped the full signifi-

cance of religious faith. To believe that behind all human failure and ignorance and blundering and sin there is an eternal good that is working itself out, and that underneath and back of our individual lives there is the wise purpose and changeless goodness of the eternal Father,—this faith cannot fail to be the source of an undying joy, as well as the inspiration and strength of the noblest purpose and achievement. "The joy of the Lord shall be your strength."

We see and feel the influence of this faith supremely in the life of Jesus. His faith that the eternal goodness and wisdom ruled this universe, and was working itself out in the world of human souls, was unshaken by anything that might seem to contradict it: it kept him calm even on tumult's wheels, and filled his life with a peace and joy that made his presence a healing benediction to all who associated with him. And is it not ever so? The men and women who bless the world most, whose very presence makes us calm, and soothes our mental and moral disquietudes, who inspire confidence and hope in our hearts and keep us from despair, are those who have drunk in of this spirit of the blessed Master, whose faith and hope in God is clear and strong, and whose personal lives declare that they are actuated and guided by this divine trust.

3. From these two,—the joy of a divine kingdom within the soul, the joy of a realized order out of chaos within, of a renewed life, of a will strengthened and made resolute for the good by an infinite Strength upon which the soul has laid hold, and which it has made its own, and the joy of faith in the existence and working of a Supreme Will of goodness and righteousness, ruling at the heart of the universe and guiding the destinies of men,—from these two arises the joy of conscious co-operation with God; the joy of a loving and self-sacrificing service for the kingdom of God; the joy of consciously working for the good, as well as believing in it. This was a most positive element in the joy of the great Son of God. He gave himself up completely,—mind and soul and body,—all his powers and all his hours, to the service of the spirit of love and righteousness. He believed and felt himself to be the servant and the instrument of the Divine Spirit. His was the joy of "bringing many souls to glory"; of redeeming the lives of men from sin and wretchedness and the waste of aimless living; of inspiring within their souls a faith in the near presence of the living God as the Father of their spirits, their constant refuge from sin, and their strength and deliverer in hours of weakness and temptation. For this he was willing to spend and to be spent; and through this life of love and service he has entered into the glory of the Highest.

And, oh, what joy can be greater to the living and loving soul than this which flows from such self-forgetful and self-sacrificing service of others! It is the joy of seeing the world made better, and made better in some small measure through your personal co-operation with the eternal Strength and Goodness. It is thus that the kingdom of heaven is realized, and to be realized, upon earth, even through the instrumentality of loving, loyal, true-hearted men and women, who devote themselves to its service in whatever rank or calling or sphere of life they may be placed; of those who believe in the coming of the kingdom, who have felt and who know its power and joy within themselves, and who are the living witnesses of its reality in the world.

W. H. Ramsay.

Manchester, N.H.

DR. WHITON ON UNITARIANISM.

In a notable address delivered before the Liverpool Eighty-eight Club on September 18, by Rev. Dr. J. M. Whiton, the liberal Congregationalist of New York, we find some very appreciative utterances regarding Unitarians and Unitarianism. Among other things Dr. Whiton says:—

A noted leader in the Church of Scotland has recently observed that the difference between the mediæval and the modern Christ is as great as that between the Roman Jupiter and the God of the Christian evolutionist. This is largely due the unremitting appeal of Unitarians to the early records of Christianity against the chimeras of metaphysical theology. Yet how strangely one everywhere meets the absurd case where a free appropriation of the truth which Unitarians have brought to recognition is coupled with declamation against those who have carried the discoverer's torch! What Unitarians have done for the illustration of practical Christianity is more freely conceded. Re-

cently, when a Unitarian church in America was burned, the Roman priest subscribed toward its rebuilding, and recommended his congregation to do likewise. He said, "We cannot get along in this town without the Unitarians." But very few realize the fact that Unitarians alone dwell within the lines which Jesus originally drew for the sacred enclosure of Christian fellowship. All other so-called churches are organized on a dogmatic basis, and propose some doctrinal formulary as a *sine qua non* of brotherhood. This was the first and fateful wandering from the way of life, to which all the schisms and scandals that have disgraced Christianity must be traced. It is very certain that Jesus proposed only a basis of fellowship for his disciples in a common seeking of the kingdom of God and his righteousness,—the sort of basis with which Unitarians only are content, as well they may be. That their protest for the replacement in the Church of this primitive centre of gravity is gaining influence there are many signs, but still they must stand long where all prophets have stood,—in a minority. But by this word I would not seem to approve the common remark that Unitarians are not a growing body. I do not know any Christian denomination which has grown more. But its growth has been intensive, not extensive, like that of the leaven in the lump. One by one the principles that Unitarians have contended for have been silently appropriated by their neighbors. Their fruits, if not their praise, are in all the churches. This is the growth that no statistics can report. Nor do I know any better kind of growth.

And yet, while thus appreciating the work of Unitarians, Dr. Whiton does not take to himself the Unitarian name. But neither can he longer accept the Trinitarian name. He thinks the theological controversy between Trinity and Unity is fast becoming obsolete, and that, under the new conditions of thought which are making their appearance, it will be found that Unitarian and Trinitarian may unite in a deeper and truer conception of the divine nature, which shall contain all that is of value in the two doctrines which hitherto have been thought to be in such irreconcilable antagonism. Whether we can accept all that he says or not, certainly his thought is interesting and suggestive, especially as coming from such a source. Much the same line of thougth has been presented in a notable essay by Dr. Martineau. We quote further Dr. Whiton's words: —

And yet, freely avowing my indebtedness to Unitarians, and the debt of the whole Church in the points named, I am not disposed to call myself a Unitarian. But I hasten to add that I could not call myself a Trinitarian in the popular acceptation of the term. The Trinity, as I understand it, is to me a necessary term of thought, but totally different from the theological monster represented by the Athanasian Creed. Both names, Unitarian and Trinitarian, as usually taken, seem to me, so to speak, to be "back numbers." They represent an opposition which was significant and irreconcilable only so long as thinkers of both schools proceeded on the lines of the deistic and mechanical conceptions which till recently ruled Christendom. So long the Unitarian had right reason on his side in protesting against a Trinitarian scheme, which an American churchman, uncensured by his bishop, has declared "as grotesque as the 'Midsummer-Night's Dream.'" But all this has undergone a change. The rank and file of both armies still confront each other on the old battle grounds. But their fusillade of misused terms and texts merely masks the fact that the leaders are executing a change of position,—a change which involves an ultimate reconciliation of the controversy that has vexed the Church for fifteen hundred years.

The revival, since Schleiermacher, of the primitive Greek Theology, the revolution initiated, since Darwin, by the evolutionary philosophy, have so affected both Unitarians and Trinitarians that their grandmothers could hardly recognize them. Instead of distinctively unlike features of thought, it is now often the case that, like a ribbon worn by one of a pair of twins, a mere label, or some mere accident of connection, distinguishes one from the other. Although with many misunderstandings, survivals of long and futile controversies, the two parties that have faced each other in stubborn disagreement about God and his relations to man are even now far on their way toward that higher synthesis, in which each will frankly adopt whatever of truth either has contended for. The root of the whole controversy was a false theory of human nature, a false psychology. In that clearer vision in which it is now becoming manifest that humanity and Deity are not two alien natures, but one, the old orthodox mistake, which separated Jesus from our humanity, and the old Unitarian mistake, which separated him from Deity, are each melting, like night shadows at sunrise. And yet I look for no very early advent of the dawn, when the regiments salute each other which fired on each other in the dark. Old illusions and inveterate prejudices die hard. We must be as patient under the evil speaking of the

ignorant as those can well endure to be who not only believe, but know, that the coming day will vindicate them. It is but a question of time when the walls fall in, where foundations have been undermined. Let Christian thinkers on both sides merely proclaim those substantial truths in which they are already at one, and their substantial concord must erelong appear, even to the dullest. And so, if I may use my privilege here of free and fraternal speech, it seems to me that Unitarians, so called, are no longer required to distinguish themselves in the work of applying the acids of dissolving criticism to the lingering mediævalisms of religious thought. This may now be equally shared by those in the other churches who are actively seconding the Unitarian reaction against theological superstitions. The acid in the air is everywhere eating out the mortar between the bricks that have been marked for removal. It seems to me that now there is more need to cultivate the spirit of prayer than the spirit of criticism. It is not long since we were all Deists. That is, Unitarians, orthodox, and free thinkers, however disagreeing in their conclusions, were at one fundamentally in a mechanical conception of God, as an individual being external to the world. On this account, also, it seems to me that we cannot do too much to develop the spiritual temper of a devout God-consciousness. Nor has there been a time in the memory of the oldest when a wide-spread moral languor needed to be braced up, as now, on one hand by a fervent preaching of righteousness as the one and only liturgy that God requires, and on the other hand by a tender but strong enforcement of the law of the Cross as a fundamental law of life. Let the men of the letter decide as they will. These are the interests which draw together all men of the spirit. In these is one fellowship to-day. In these is the Church of the future, when

"Party names no more
The Christian world o'erspread."

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*PRESIDENT CONE'S NEW BOOK.**

This is a free but reverent study of early Christianity from the point of view of historical criticism. It is limited to a discussion of the doctrinal side of the Christian movement and to an examination of writings in the New Testament canon. These restrictions are advantageous to a certain extent, and yet they help to prolong a one-sided view of that movement which was vastly more than a doctrinal belief. We have been too much in the habit of looking upon primitive Christianity as solely a new form of doctrine: whereas its peculiar power lay in the fact that it was a new religious organism, whose cohesive and animating motive was the memory of a sublime life, which touched people with a vast enthusiasm and disciplined them by an imperial love. These remarks are made, not so much in criticism of Dr. Cone as in correction of a popular opinion that we must look at its doctrines for an explanation of the power and prosperity of the early Church.

The fundamental theory of this admirable work is that the gospel of Jesus was transformed by historical forces as it passed out of its narrow Jerusalem sanctum upon the great world-stage of thought and action. It did not enter into void minds, but into minds stocked with certain ideas and ideals with which it had to accommodate itself, and by which it was both enriched and corrupted. To live at all, it had to assimilate much from the culture of the time, and, where it could not wholly transform, it had to accept and utilize.

Dr. Cone, assuming this principle of historical criticism (first applied with skill to these subjects by Baur, whose monumental work is correctly described and generously praised in the book), proceeds to set forth the teachings of Jesus as found in the first three Gospels, having in the Introduction given a brief but valuable survey of the conclusions of criticism respecting the date and authorship of the writings of the New Testament. He then treats in successive chapters The Jewish Christian Interpretation, The Pauline Transformation, The Deutero-Pauline Interpretations (Hebrews, Colossians, Ephesians, 1 Peter), The Johannine Transformation, The Anti-Gnostic Interpretations (1 John, Pastoral Epistles, Jude, 2 Peter), The Jewish Christian Apocalyptic (in which he adopts the main conclusion of recent criticism respecting the composite character of revelation), and closes with a clear and wholesome discussion of the relation of the "Gospel and Theology," pointing out very clearly their radical differences.

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*THE GOSPEL AND ITS EARLIEST INTERPRETATIONS: A Study of the Teaching of Jesus and its Doctrinal Transformations in the New Testament. By Orello Cone, D D., author of "Gospel Criticism and Historical Christianity," pp. vii, 413. New York. G. P. Putnam's Sons.

In the discussion of the teachings of Jesus (which fills a hundred pages) Dr. Cone shows a boldness of spirit that is as admirable as it is uncommon in America. He uses the Synoptics simply as reasonably accurate historical documents; he admits that in many places it is hard to draw the line between what Jesus said and the additions due to legendary accretions; and he does not hesitate to cut away myth and marvel as unhistorical. His reverence for Jesus is profound, and his appreciation of the beauty and nobility of the gospel is keen; and he demonstrates very clearly the better use which we can make of the name and message of Jesus, when we turn aside from traditional theology to the realities which historical criticism brings into prominence. The mystic aureole fades; but the true manhood shines brighter, and sheds a more helpful light on our pathway.

The Fourth Gospel is treated with commendable critical acumen and appreciation as a theological treatise, in which the dogmatic purpose to clothe Jesus with the doctrine of the Logos dominates the use of historical material; and yet Dr. Cone finds more to commend in this writing, from a religious point of view, than scientific critics in general. Paul is placed before us as a great religious genius, often hampered by the crude speculations of his age and led astray by false logic, but always fired by a magnificent ethical passion. The doctrinal position of this great apostle is very successfully described, its unlikeness to traditional theology is pointed out, while its imperfect and temporary character is made plain. The discussion of these two subjects is decidedly fresh and suggestive, and it forms a valuable contribution to modern scholarship.

The chief helpfulness of the work (at least to many) lies in the fact that it shows how rapidly changes occurred in the thought of the Church during its first century and their general character, how far it had departed at the end of that period from the simplicity of the gospel, and also how diverse in doctrinal teachings the writings of the New Testament really are. Dr. Cone emancipates us from the errors of tradition by helping us to see that early Christianity was a purely historical evolution rather than a supernatural revelation,—a constantly changing but invaluable movement, assuming different forms in response to the pressure of human conditions, rather than a miraculous agency superior to the laws of history.

In describing the teachings of Jesus, there seems to me to be some lack of graphic statement in bringing out its essential elements and also in making plain the profound contradiction between it and the creeds of Christendom. The producing causes of the various changes and transformations noted are not always as fully indicated as they might have been; the absence of reference to writings contemporaneous with some in the New Testament, but outside its limits, such as the Apostolic Fathers; and the neglect to take a wider view of Apocalypses in general in discussing Revelation,—these occur to me as the possible limitations of a very scholarly and useful treatise, reverent in temper, freely critical in method, religious in aim and quality, and very suggestive in teaching.

JOSEPH HENRY CROOKER.
Helena, Mont.

THE BOOK OF JONAH AND THE OANNES MYTH.

Natural history has been much studied to identify the fish, shark, or whale whose belly is of such dimensions as to fulfil the conditions necessary to verify the story of Jonah having been in the sea monster's belly for three days. A sermon was recently preached which described such an animal whose stomach was commodious enough to be likened to a house with cellar, parlor, sleeping apartments, and garret, albeit with perfect ventilation, wherein Jonah enjoyed all modern conveniences of a seaside resort. However, is there not a simpler explanation of the story, which makes less claim on one's credulity? We advance the theory that the book of Jonah is only the Hebrew version of the Oannes myth. About one-half way historically in the mythological dynasty of Chaldæa it is related that the god Oannes came from the south, and introduced into this first great civilization of the lower Euphrates valley all arts, knowledge, cultures, including such practical information as to how to till the soil, weave fabrics, use machinery, etc. This god Oannes was half fish, half man. He was an important figure

in their mythology.* It occurs to me that the book of Jonah is the Hebrew version of this story. A novelist of the Hebrews found in this Oannes myth the basis for the plot of his own production.

1. The Hebrews were a jealous people. They believed they received from God the truth which had not been bestowed upon other nations. Perhaps, when in captivity, they thought by their version of the story to make the Babylonians believe that all their spiritual and secular knowledge originated from Hebrew sources. Or, possibly, they wished to obliterate a free thought school among the Hebrews themselves, like the Hellenist party in the time of Antiochus Epiphanes, by assuring them that their derivation of knowledge and truth from Oannes, or natural sources, was groundless, but that Jonah first gave to the Assyrio. Chaldean civilization that knowledge of God and of spiritual verities that had expressed itself in psalms almost as religious and beautiful as their own, and in a neighboring people in the pure religion of Zoroaster, which had even contributed to their own Hebrew faith. That their own prophet Jonah taught these Assyrio-Babylonians all this higher truth is the inference, then, quite plainly to be drawn by the Hebrew reader.

2. We notice this likeness of the two stories. Oannes was half fish, half man. It would not have been practicable to describe a Hebrew prophet as half man, half fish. So the story is varied; and the Hebrew prophet has his abode for a time within a fish, which at that time might be regarded as being one half fish, one half man.

3. The names are strikingly similar,—Oannes—Jonah. The Hebrew, Phœnician, and Chaldean languages are allied. In the Hebrew double *n* is produced by a dot in the centre of the letter. It is only a stronger form of single *n*. Oanes—Jonah. *Oa* and *Jo* are essentially the same sound in language: *es* and *ah* are simply weakened endings to taper euphoniously the root-stock of the words. They might have read Jōnnes—Oanah as well.

4. It may be noted in side evidence that the book of Jonah is not an integral portion of the Old Testament. It is the story of a unique mission of a Hebrew prophet to a distant people. It had about as much direct bearing in Hebrew history as Stanley's explorations in Africa have upon American history.

5. The outline of the story is the same. A sage comes by way of the sea to this Euphrates-Tigris civilization to introduce truth and knowledge.

6. Just as the Chaldean stories of Genesis were recast and appear in the Biblical Genesis, was not the story of Oannes, the fish-god, remodelled by some Hebrew writer?*

T. W. Haven.

*Prof. Sayce describes this myth in "Ancient Empires of the East": "There appeared issuing from the sea at the spot where it is nearest to Babylon an animal endued with reason, named Oannes. Its whole body was that of a fish, but beneath its fish's head was another; namely, that of a man. A man's feet also proceeded from the fish's tail. It had a human voice." It remained on shore during the day conversing with the men, and went back to the sea at night. Is not the picture similar to that of the fish which, after holding Jonah's body three days, vomits it forth upon the sands? "Oannes taught them to practise all sorts of sciences, letters, arts, etc."

[*The explanation of the book of Jonah wrought out in this article is very ingenious and interesting, and not without plausibility, as the writer so well shows. To some, however, it will seem an attempt to carry the mythical theory too far. A simpler explanation will better satisfy many; namely, that which makes the book a work of fiction, but does not connect it so closely with the Oanes myth. A hint of the whale episode in the book may easily enough, indeed, have been suggested to the author by that myth. But is it not a sufficient explanation of the book to say that it is a work of fiction written for the purpose of teaching to the bigoted and narrow Jews of the time of Ezra (which is the date of its probable authorship) a lesson of tolerance and charity,—the lesson that God loves and cares for the heathen Ninevites as truly as he does for the Jews?—Editor of Unitarian.]

REV. GEORGE BATCHELOR.

The qualities of leadership in the field of modern Unitarianism are varied. At the present hour no characteristic is more in demand than that of intellectual alertness, quick capacity to perceive truth amid the rapid development of new conceptions. When this mental brightness is combined with a heart that draws the regularity of its pulse from the deepest spiritual resources, and both are clothed about with a refined and attractive physique, we have the personality of an unmistakable leader.

Just such a natural leader we find in the subject of this sketch, Rev. George Batchelor. Something of the sparkling vivacity which is his peculiar property may be caught from the keen, outlooking glance

shown in the accompanying life-like illustration. But one needs to hear the clear-cut intonations of his voice when animated in debate, to look upon the slight figure vibrating with the contagious emotion of his intellectual flights, to listen to the flashes of spontaneous wit before one can measure the magnetic influence which he exerts so unconsciously.

Just now in the fullest force of his life, Mr. Batchelor is one of those leaders from whom the greatest contributions to the progress of our cause are still to be expected. He has already achieved so much that the demand for more is irresistible. A graduate of Meadville Theological School (1863) and of Harvard University (1866), his first parish was Barton Square Church in Salem, where he remained for sixteen years, giving a wonderful impetus to the best spiritual and intellectual life of the community, and winning the undying love of his own parishioners.

Afterwards he was settled in Chicago at Unity Church (1882), whence serious ill-health drove him into temporary inactivity. Recovering, he gave a year's work to energetic missionary travelling as special agent of the American Unitarian Association, and in 1889 settled as pastor of the important church at Lowell, which has greatly strengthened under his moulding hands. His services to the denomination at large, as secretary of the National Conference, as director on the American Unitarian Association Board, the National Council, and the Ministers' Institute, have made him an authority upon denominational affairs.

His wide studies in social philosophy and his literary work have made him well known in circles far beyond our denominational limits. He is the author of "Social Equilibrium," and, as "Rev. George Axford," has gained a considerable reputation as a story-writer. In the *Christian Register*, whose helm he has more than once taken, he has been for years a nameless but invaluable power.

Duty done is the soul's fireside.—*Robert Browning.*

Remember on every occasion which leads thee to vexation to apply this principle: that this is not a misfortune, but that to bear it nobly is good fortune.—*Marcus Aurelius.*

ONE UPWARD LOOK EACH DAY.

SELECTED FROM THE POEMS OF HORATIUS BONAR, D.D.

SUNDAY.

Be True.

Thou must be true thyself
  If thou the truth would'st teach;
Thy soul must overflow if thou
  Another's soul would'st reach:
It needs the overflow of heart
  To give the lips full speech.

Think truly, and thy thoughts
  Shall the world's famine feed;
Speak truly, and each word of thine
  Shall be a fruitful seed;
Live truly, and thy life shall be
  A great and noble creed.

MONDAY.

All is Well.

If my bark is strong,
  If my anchor sure,
Then let billows upon billows beat:
  Am I not secure?
On the dreariest, wildest sea,
What are winds to me?

Up between the stars
  Spreads night's tranquil blue:
Not one ruffle, not one wrinkle there
  Blots the changeless hue.
Storms of earth for earth are given,
But they reach not unto heaven!

To that heaven I go,
  To that starland bright,
Where the sea is ever smooth and fair,
  And the sky all bright;
Never heavy, pale, or dull,—
Starland beautiful!

Therefore am I calm;
  Peace and love within.
That dear light that on me gently falls
  Casts out fear and sin.
As my home above is, so
Am I now below.

TUESDAY.

In Him we live.

I know thou art not far,
My God, from me; yon star
  Speaks of thy nearness, and its rays
  Fall on me like thy touch. Oh, raise
These eyes of mine
To see thy face, even thine,
    My Father and my God!

Thou speakest, and I hear!
What gracious heavenly cheer
Is in thy gentle speech, my God!
How it lifts off the heavy load
Which bows my weary head,
And checks me in my speed,
My gracious God and Lord!

Thou knowest all I am,
My evil and my shame;
And yet thou hat'st me not;
Nor hast even once forgot
Thy handiwork divine,
This helpless soul of mine,
My ever-loving Lord!

Thou wilt be nearer yet,
And one day I shall get
The fuller vision of thy face,
In all its perfect light and grace,
When I shall see thee as thou art,
And in thy kingdom bear my part,
My blessed King and God!

WEDNESDAY.

The New Song.

Beyond the hills where suns go down,
And brightly beckon as they go,
I see the land of far renown,
The land which I so soon shall know.

Above the dissonance of time,
And discord of its angry words,
I hear the everlasting chime,
The music of unjarring chords.

I bid it welcome; and my haste
To join it cannot brook delay:
O song of morning, come at last!
And ye who sing it, come away!

O song of light and dawn and bliss,
Sound over earth and fill these skies,
Nor ever, ever, ever cease
Thy soul-entrancing melodies.

Glad song of this disburdened earth,
Which holy voices then shall sing;
Praise for creation's second birth,
And glory to creation's King!

THURSDAY.

The Master's Touch.

In the still air the music lies unheard;
In the rough marble beauty hides unseen:
To wake the music and the beauty needs
The master's touch, the sculptor's chisel keen.

Great Master, touch us with thy skilful hand,
Let not the music that is in us die;
Great Sculptor, hew and polish us, nor let,
Hidden and lost, thy form within us lie.

Spare not the stroke; do with us as thou wilt;
Let there be naught unfinished, broken, marred;
Complete thy purpose, that we may become
Thy perfect image, O our God and Lord!

FRIDAY.

Come, Mighty Spirit.

Come, mighty Spirit, penetrate
This heart and soul of mine;
And my whole being with thy grace,
Pervade, O Life divine!

As this clear air surrounds the earth,
Thy grace around me roll;
As the fresh light pervades the air,
So pierce and fill my soul.

As from these clouds drops down in love
The precious summer rain,
So from thyself pour down the flood
That freshens all again.

As these fair flowers exhale their scent
In gladness at our feet,
So from thyself let fragrance breathe,
More heavenly and more sweet.

Thus life within our lifeless hearts
Shall make its glad abode;
And we shall shine in beauteous light,
Filled with the light of God.

SATURDAY.

Time and Eternity.

It is not time that flies,
'Tis we, 'tis we, are flying;
It is not life that dies,
'Tis we, 'tis we, are dying.
Time and eternity are one;
Time is eternity begun;
Life changes, but without decay;
'Tis we alone who pass away.

It is not truth that flies,
'Tis we, 'tis we, are flying;
It is not faith that dies,
'Tis we, 'tis we, are dying.
O ever-enduring faith and truth,
Whose youth is age, whose age is youth!
Twin stars of immortality,
Ye cannot perish from our sky.

It is not hope that flies,
'Tis we, 'tis we, are flying;
It is not love that dies,
'Tis we, 'tis we, are dying.
Twin streams that have in heaven your birth,
Ye glide in gentle joy through earth.
We fade, like flowers beside you sown:
Ye are still flowing, flowing on.

Yet we but die to live;
  It is from death we're flying;
Forever lives our life;
  For us there is no dying.
We die but as the spring-bud dies,
In summer's golden glow to rise.
These be our days of April bloom:
Our July is beyond the tomb.

EDITORIAL NOTES.

In the death of Dr. Benjamin Jowett, professor of Greek and master of Balliol College, Oxford University, the worlds of scholarship and of religion have lost a shining light. Prof. Jowett had been a teacher at Oxford for forty years, and the head of Balliol for thirty-three years. For a full quarter of a century no name connected with that great centre of learning had been more widely known or more honored at home and abroad than his. Perhaps his literary fame was based principally upon his masterly translations of Plato, Aristotle, and Thucydides. In religion he was an advanced liberal. True, he never separated himself from the Established Church, but that he had left behind all that was most distinctive in the orthodox theology was well known a full generation ago. In the celebrated "Essays and Reviews," published in 1861, his paper upon "The Interpretation of Scripture" was one of the most radical as well as one of the ablest. A doggerel couplet which was much quoted at that time shows how bitterly his broad views were assailed by his enemies:—

"I hold with Armenians, Turks, Jews, and Socinians,
And call the result Jowett's liberal opinions."

For many years his liberality cost him much loss of popularity and even persecution. But gradually these passed away; and for a long time before his death he was not only one of the most honored and beloved, but probably, taken all in all, the most popular member of his university. The writer of this remembers that, in a visit made to Oxford several years ago, he found no name so conspicuous on the lips of everybody as that of the master of Balliol. Prof. Jowett manifested from the first great cordiality toward Manchester New College, the Unitarian theological school which three years ago was established at Oxford, and had promised to be present and make an address at the formal dedication of the new buildings on the 18th and 19th of October, —a promise which his death prevented from being carried out. The recollection of such a life ought to be a great inspiration to scholars and teachers.

The papers bring us word of the death of Rev. Dr. H. W. Crosskey, one of the most eminent of our English Unitarian ministers. For seventeen years he was settled in Glasgow, Scotland, and for the last twenty-four of his life in Birmingham, England. Besides being one of the acknowledged leaders of his denomination, he was distinguished as an educator and as a geologist. His little work, entitled "Genesis and Science," is the best discussion we have ever seen of the scientific aspect of the first book of the Bible. Only shortly before he died he published a small volume, entitled "A Hand-book of Rational Piety," which seems to us calculated to be widely useful, especially as a help to inquirers after light in religion. Dr. Crosskey was an edifying preacher, a warmly beloved pastor, and a pure-minded, strong, and noble man. He will be long and widely remembered with love and honor.

The people of San Francisco and Oakland, Cal., have been having a brisk breeze of excitement over an attempt made by Rev. C. H. Hobart, pastor of the First Baptist Church of Oakland, to get Prof. Joseph Le Conte, the distinguished scientist, removed from his chair in the State University because he is "an avowed evolutionist." Mr. Hobart charges that Prof. Le Conte's teachings "are ruining the young people of the university." "Naturally enough," he says, "the young men want to be classed with the 'thinkers'; and, after reading Prof. Le Conte's writings, many of them graduate evolutionists, infidels, or agnostics,—a lamentable fact." Mr. Hobart claims that his large church is solidly with him in the stand he has taken, and a strong support has developed in many of the orthodox churches. And yet San Francisco and Oakland, as a whole, show little disposition to run a tilt against

the verdict of the scientific world, and at the bidding of a narrow-minded preacher turn out the most eminent member of the faculty of their State University,—the man who has brought it its greatest fame in the eyes of scholars, scientists and thinkers. The subject has gotten into the papers, and some of the things printed have been very rich. One correspondent, who signs his name "Jonathan Edwards," urges with great fervor that the dangerous professor ought to be "burned,—burned at the stake. Once he would have been thus destroyed, and his damnable books along with him. Such a death would be agonizing to the venerable professor (?) doubtless. But what would be his transitory pains in the fire compared to the eternal torments that are in store for the multitude of young men and women whom he has led, and is daily leading, into the downward path of evolution! Let our shibboleth be: 'Down with modern science! Burn Le Conte!'"

The editors have been taking a hand in the mêlée. One of them quietly puts to Brother Hobart some rather plain questions, such as these: "Would you maintain that the university should dispense with all instruction in geology and biology? Would you have these subjects taught by ministers? If not, would it be convenient for you to mention one American scientific man of respectable attainments who would be willing to teach them on condition that he should conceal his belief in the law of evolution?"

As for Prof. Le Conte, he simply smiles good-humoredly, and says: "Well, it is the periodic attack. Let it alone: it will do no great harm. These attacks grow perceptibly feebler from year to year. They will die out when the evolution of intelligence has proceeded a little further."

Many inquiries are made as to what will be the permanent effects of the great Parliament of Religions. We may be sure that all those persons are mistaken who expect to *see* any very *striking* effects from it of any kind. Whatever results arise will be moral and spiritual, and moral and spiritual forces work quietly and slowly. As Jesus said, "The kingdom of heaven cometh not with observation." But that its effects, if silent, will yet be real, profound, and permanent, we do not see how any thoughtful person can doubt. Of course, the Parliament will have its incidentally evil results, as all forward movements do. Probably, in their enthusiasm, some may have too much minimized or overlooked these. We think Rev. W. W. Fenn of Chicago is right when he says in the *Christian Register*:—

Some of the friends in attendance upon the meetings have been jubilant in the conviction that this Parliament will give a death-blow to bigotry and narrow-mindedness. It may be so; but signs are not wanting that, while it will be a savor of life unto life to some, it will be a savor of death unto death to others. There will be a great stiffening in orthodox circles. For judgment has this Parliament come, that they who see not at all the significance of the religious life may see, and that those who see in narrowness and intolerance may become blind. We have found new friends and helpers: we shall probably meet more bitter opponents.

It is certain that the Parliament will not bring all the world's sects and religions together, or even into fraternal relations. It will not change dogmatists and sectarians by nature into anything else than sectarians and dogmatists. Things will continue to go on in the religious world much the same as they went on before the Parliament was held. And yet it is clear that a new flower has blossomed for religion, whose fragrance has gone out to the world and cannot be recalled; a seed has been planted among men that must grow, and can hardly fail to bear fruit of better understanding, and gradually increasing tolerance, charity, and peace among the sects and religions of men. One effect of this Parliament we should not overlook: it will make other similar Parliaments necessary in the future. And thus the good work will go on.

Two *books* are announced as a result of the Parliament of Religions. One is entitled "A Chorus of Faith, as heard by Many Voices at the Parliament." This is a compilation edited by Rev. Jenkin Lloyd Jones. It will be a collection of the "high passages" selected from the various addresses, especially those emphasizing the elements common to all the great religions, or the spiritual and ethical unities that underlie them all. The price, in paper, will be

50 cents; in cloth, $1 50. It will be ready for the public about November 15. Orders may be sent to Unity Publishing Co., 175 Dearborn Street, Chicago.

The other work will be larger, indeed it will be a measurably full popular report of the Parliament, containing, as we understand, some of the more important papers and addresses entire. The editor of this work is Dr. J. H. Barrows, the president. It will be published in two volumes, and will be ready for the public about the first of December. Price, in cloth, $5.00.

Both these works will be of great interest and value. And yet neither meets the *full want.* It will be an irreparable loss if we do not get from some source an unabridged and entirely complete report of the papers and addresses of the great Parliament. These addresses and papers were generally prepared with great care, and nearly all were from men and women of exceptional eminence in connection with the various forms of religious faith which they represented. They ought to be preserved in such a form as to allow them to go into all the important religious libraries of the world. Thus the influence of the Parliament would be not only perpetuated, but increased many fold.

There is a movement on foot (how strong it is we do not know) to ask Congress to appropriate a sum of money sufficient to pay the expense of publishing a full report of all the Congresses connected with the World's Fair, including the Religious Parliament. This would give us a cyclopedia of the world's best thought and knowledge up to date on nearly every subject of human interest. Such a cyclopedic work would be of simply incalculable worth, and would be a most fitting culmination and memorial of the greatest and most memorable series of gatherings for thought purposes ever known in the history of the world.

Of the many excellent papers read at our Unitarian Church Congress last month, none are more worthy of attention than those by Secretary Reynolds of the American Unitarian Association, Rev. B. R. Bulkeley, president of the National Guild Alliance, and Rev. George W. Cooke, secretary of the National Bureau of Unity Clubs. Mr. Cooke's paper was published nearly in full in our last issue. This month we publish Mr. Reynold's and Mr. Bulkeley's papers. We hope every one will read them. The last two named show especially the work of the devotional and the helpfulness sides of the Unitarian movement,—sides that we sometimes too much overlook on account of our interest in the thought side. Let us not organize the young people of our churches for literary and educational purposes less, but more; but let us *especially* and *above all else* push forward the work of organizing them for distinctly *religious* ends. This is what our young people themselves need; and this is what our churches require, if they are to grow and prosper and be centres of moral power in the communities where they exist.

Mrs. Ella Wheeler Wilcox has written some lines which do not contain much poetry, but which put very keenly an experience which is very common to all liberal Christians, indeed to leaders of advance movements of all kinds.

"If you dare to sail first o'er a new thought track,
For a while it will scourge and score you;
Then, coming abreast with a skilful tack,
It will clasp your hand and slap your back,
And vow it was there before you."

No experience is more common to the religious reformer than that of finding the men who in the early days of his reform stood aloof from and even bitterly opposed him, at last, when his battle is fought and his victory is won, coming blandly round to share the rewards of the victory and to claim a prominent part in winning it. It is not quite easy always to avoid being made angry or bitter by such experiences. And yet why should we be? Shall we not be charitable? Moreover, is it for our own aggrandizement that we have been working? or is it for the truth? And is it not enough if the truth go forward, whether we get all the praise or not? Can we not rise to the level of Whittier's noble lines:—

"What matter, I or they,
Mine or another's day?—
So the right word be said,
And life be sweeter made?"

Departments.

SUNDAY-SCHOOL.

To say that some teachers ought to be paid in the Sunday-school jars a great many; but we think that on reflection this statement will meet gradual acceptance. The conditions of modern life tend to make it well-nigh impossible for the average volunteer teacher to go into the Sunday session fitly prepared. But I wish to be understood clearly. I do not mean that we ought to have paid teachers except for the youngest and for the advanced, and only for the elder classes when the minister or some capital leader cannot take them as a volunteer act. The two ends of the Sunday-school instruction are of such a nature that the new rule of compensation would seem to apply there quite fitly. Meanwhile, for the majority of the classes, including pupils from nine to fifteen, good work can be done by the devoted instructor who comes to the work from the love of it. There is an expert knowledge required in handling the beginners in the kindergarten and primary, which is attainable chiefly among those who teach in the day-school the same grade. And for the pupils concluding the middle course there is a need of some one thus paid who will be regular in attendance, and by his ability and constancy will establish a faithful attendance on the part of the young men and young women. It is all wrong to say that this is mercenary. Equally ill-judged, that the Sunday-school is a place where a system cannot be introduced and good method established. In these days when men and women are so busy, it does not seem to be considered an evidence of greed or selfishness if compensation attends duties which were formerly gratuitous. This is true in manifold phases of church life. If we can steady these two ends by such regular and skilled leaders, the rest of the school will soon be held in good balance. Some of the city Sunday-schools have already hired skilled kindergartners to take the infant and primary departments.

Indeed, many Sunday-schools employ a paid superintendent,—some divinity student or competent head who can be relied on to do the work regularly and with close attention. I do not think that such a decision will endanger the true co-operation of volunteer workers. They will be very glad to see the most difficult instruction carried out under such an arrangement.

The success of the Saturday afternoon Talks at the Unitarian Building, 25 Beacon Street, Boston, Mass., now going on, shows what can be done in any town. The lesson leaflets on the Old Testament being issued by the Unitarian Sunday School Society are taken for consideration. The attendance has increased and the interest deepened from the beginning. Any Sunday-school can have such a gathering through its teachers and others interested once a week. The benefits are not simply for those who are to teach the lesson the next Sunday, but for all who desire a more thorough acquaintance with the Bible. It has been suggested that, if parents would only attend and listen to these valuable Talks, they would be inclined to converse with their children during the week over the subject of the coming lesson, and so bring an influence to bear between the Sundays, which is the great need just now both for the pupil and the Sunday-school. The preacher has his Sunday hour, and then come the newspaper and magazine six days following: the danger of rubbing out the Sunday utterances is very great. A public educator asks, "What can be done to give the church and Sunday-school a hearing during the week?" That is a very hard question to answer. But in small ways it may be possible to give some reply. The above suggestion is one. Let any minister in a town take up these lesson leaflets and have a general meeting some evening, Thursday or Friday night, he ought to be able to make this quite an interesting feature in the winter's series of meetings.

The annual meeting of the Unitarian Sunday School Society was held at West Newton, Mass., October 25 and 26. The opening address was given by Mrs. Laura Ormiston Chant, who spoke on "The Religious and Moral Training of the Young" with her accustomed insight and eloquence. The attendance was very large at all the sessions. The number of contributing churches and Sunday-schools to the funds of the Unitarian Sunday School Society is greater than ever in the history of this organization,—160. This certainly is very encouraging; but the directors hope for still larger results, basing that hope on vital facts. The work of the Unitarian Sunday School Society at the present time is almost the leading one if we consider what it fully means. We do not intend to say that everything is carried out completely; but, if more means were furnished, more efficient work could be done in the direction that supremely concerns the welfare of our cause. A vigorous Sunday-school ought to mean a vigorous church, when the two are rightly related. If we secure the loyalty of the young people, the future is ours. If possible, the excellent papers read at the annual meeting will be published in pamphlet form, and distributed without cost through the denomination.

Lessons V., VI., VII., VIII., and IX. of Rev. W. W. Fenn's leaflets on the Book of Acts are now ready for Sunday-schools. This scholarly and interesting treatment of a most important part of the New Testament is proving a great help to the advanced classes.

The new manual entitled "Unitarian Progress since the Reformation," by Rev. F. B. Mott, will be ready for sale some time in November. This is a manual of some eighty pages, with a copious index. The general basis is a biographical one; and Mr. Mott has prepared something different from anything yet published, and it is sure to prove popular.

EDWARD A. HORTON.

GUILDS.

ENTHUSIASM.

Read before the Young People's Guild, Chelmsford, Mass., by J. S. Hall.

The word "enthusiasm" is of Greek derivation, and means that its possessor has special divine communication from the Supreme Being or familiar intercourse with him. But, as understood at the present time, it means heat of imagination, violent passion, or excitement of the mind in pursuit of some object, inspiring extravagant hope and confidence of success. The same heat of imagination chastened by reason and experience inspires a noble passion and prompts to the pursuit of laudable objects. Such is the enthusiasm of the poet, the orator, the painter, the sculptor; such is the enthusiasm of the patriot, the hero, and the Christian. Enthusiasm might be termed an element of success. Joined with integrity and industry, it helps in the achievement of great ends. Emerson says, "Nothing great was ever achieved without enthusiasm." A person lacking this element lacks one of the chief qualities that insure success. It has helped our guild to reach its present standing. We now have a prosperous society of young people, and the Work Committee have less trouble in securing leaders than when we first started. The more enthusiasm we have, the more successful we are sure to be.

We should act heartily. We should be alive and in earnest. Men prosper in business undertakings when, in addition to prompt, diligent, and persevering efforts, combined with singleness of purpose, they pursue their object with all their hearts. There is a large class of people almost totally lacking in these qualities. Many plod along from year to year, snail-like in their movements,—not idle nor neglectful, but without sufficient force to make much advancement. Some others are really shiftless; and, while they may mean well, they are always lagging behind and always poor. Their hearts are not in their work. They work because stern necessity compels them, but have no enthusiasm in what they do. In the religious world we find the same lack. The religious principle, which is a part of man's nature, lies dormant for want of exercise. If men would throw themselves into religious work with enthusiasm, their religious faculties would reach a far greater development.

Probably there was never a time when high success in every undertaking demanded harder or more incessant toil than now. Men can no longer reach at one leap eminent positions.

The world, as Emerson says, "is no longer clay, but rather iron in the hands of its workers; and men have got to hammer out a place for themselves by steady and rugged blows."

Above all, a deep and burning enthusiasm is wanted in every one who would achieve great ends. It is a quality that is seen wherever there are earnest and determined workers.

A solid faith in one's mission, the rooted belief that it is the one thing to which he has been called,—this begets enthusiasm. This enthusiasm sent Agassiz to the Alps, and impelled Pliny to explore the volcano in which he was to lose his life. Wherever it is found, success is almost inevitable.

Permanent religious enthusiasm can only exist where God has implanted the seed of religious convictions. This, no doubt, is the highest enthusiasm for which we may look,—the enthusiasm of trying to live good and noble lives after the example of Jesus.

Earnest working is a result of enthusiasm. We should all display this quality more than we do, especially those of us who are young of the liberal church. If we would promote the upbuilding of the truths with which we sympathize, we should be more alive with thoughtful and studious earnestness. In the business world many novices are easily disheartened by their first failure, and are impatient to run before they can walk.

It is the misfortune of many young persons at the present time that they have too many advantages to start with in life. Every possible want is supplied before it is consciously felt. Books, teachers, lectures, amusements, food, and clothing—the needs of the body and of the mind—are placed within too easy reach; and, as a result, ambition is extinguished. What motive has a young man for whom life has been winnowed to exert himself? Having supped to the full of life's sweets, he finds they pall on his taste; and, having done nothing to earn its good things, he cannot appreciate their value. Like a hot-house plant, grown weak and spindling through too much shelter and care, he needs nothing so much as

to be set in the open air of the world to grow strong with struggling for existence.

Enthusiasm is power, and will take us over or through the rough, hard circumstances that may environ us. In its inspiration our duties become our pleasures, and the fire of our hearts burns as a beacon to guide our fellow-men in the path of rectitude. I verily believe we shall bask in the sunshine of divine approval if we do our work in the manner I have tried to indicate. Let us in the future vie with one another in good works, and "let us not be weary in well doing!" May God plant in our hearts the sacred fires that shall kindle us with the highest enthusiasm in following in the footsteps of our blessed Master!

The young people's religious society of the church in Brighton was organized about a year ago. It is called "Guild of Our Saviour." On the card giving the programme for several months appears this motto:—

Follow with reverent steps the great example
Of Him whose holy work was doing good.
So shall the broad earth seem our Father's temple,
Each loving life a psalm of gratitude.

It is reported by the pastor that this organization has "proved itself a great means of quickening the spiritual life of the young people"; and the effect is also noticed in the church. The future workers are looked for from this society. We note the following subjects: "Conscience," "Opportunities," "Habit," "Mohammedanism," "The Aim of Life," "Through Narrow to Broad."

In the guild at Millbury, Mass., the compilation of "Character Studies," published by the Sunday School Society, is used by leaders of each meeting. Slips calling for certain features of information are distributed to those who are expected to take part on particular nights. Thus the leader feels sure there will be definite response after his part is finished. We shall hear about the results of this method later.

We learn that there is new life in the Guild of the Third Church Society in Dorchester, Mass. The same order of service has been used from the beginning.

The guild at Wellesley Hills, Mass., publishes a monthly programme. On that for October we find the topics "A Noble Life," "Spiritual Resurrection," and "Good Manners" set down for regular meetings, while Rev. W. H. Pulsford gives the opening address on "The Wider Interests of To-day"; and a praise service is assigned to one night under the leadership of a member of the guild. A sociable on a Friday evening is also arranged for by the committee.

Quincy adopts for this year a monthly calendar printed separately. The topics are given generally without leaders, who, we suppose, are arranged for by a committee. Here are some of the subjects: "Our Duty as Young People to the Religious Life of our City," "Sabbath Observance," "Guild Work," "Our Duty to the Sunday-school."

The Committee on a Manual of Services and Hymns for the Use of Guilds and other Young People's Societies has held two meetings, and is projecting the work of making a fair-sized book, which is demanded in addition to the church service and hymn-books. In furtherance of their work it is requested that all guilds send to Rev. George Cooke, 25 Beacon Street, any specially prepared services in use, also information as to services used, if no special one is employed.

Some new subscriptions are coming in for *Our Young People.* We urgently ask each society to appoint a member to collect the subscriptions on the old lists for the new year, and to send in new names, if possible. When our list is large enough, we can talk about a larger paper specially published for our young people. All names and money should be sent to Mr. Cooke.

The president of the National Guild Alliance addressed the Plymouth and Bay Conference at Whitman, Mass., October 11, on the work of guilds. B. R. BULKELEY.

TEMPERANCE NOTES.

The Unitarian Church Temperance Society takes a new departure in the appointment of Rev. W. H. Savary as its field agent for six months from November 1. Mr. Savary brings deep interest and devotion and generous disinterestedness to this experiment. He will co-operate with our ministers in using any means which promise to develop a sounder and more earnest public opinion in the questions of temperance. He will be glad to speak to Sunday-schools. He will hope in some places to arrange for public union meetings. He will have the tracts of the Temperance Society, and will enroll new members. He will give friends of the cause an opportunity to contribute to the funds of the society.

It may not be generally known that the society now prints cards of membership in two forms, one of which commits the person holding it to total abstinence from intoxicating beverages. Upon the definite return of the card to the secretary of the society

membership ceases with the pledge. More cards may be had from the secretary, Rev. George H. Hosmer, or from Mr. Savary. They may be made useful in those places where no distinct branch society is organized.

The later reports from the South Carolina experiment of liquor control by the State seem to show signs of success. The adverse decision of one of the district judges against the constitutionality of the new law has not interfered specially with its working throughout the State.

One who has made some careful inquiry as to the habits of men in so-called "temperance communities" estimates that, of those reported to be abstainers, and who probably vote for all restrictive measures, over sixty per cent. really use more or less of the alcoholic beverages. In other words, they would be distinctly unwilling to be quite deprived of their occasional wine, beer, whiskey, or gin. If this is a correct estimate, there remains much moral effort to be made in converting the public opinion of the "respectable classes." C. F. Dole.

LITERARY NOTES.

Rev. M. J. Savage of Boston has just entered upon the twentieth year of his work as minister of the Church of the Unity. He says, "I was never in more perfect health, and I was never gladder to enter upon a year's work than I am now." He begins his "Unity Pulpit" series of weekly printed sermons with two discourses upon the World's Fair. Geo. H. Ellis has just issued a new book from him, entitled "Jesus and Modern Life."

We are glad to see that Rev. George Batchelor's admirable sermon on "Things Doubtful and Things Certain," printed in the *Unitarian*, and an excellent discourse by Rev. James De Normandie entitled "The Unshaken," have been published by the British and Foreign Unitarian Association in its series of "Tracts for the Times."

The Messrs. Sonnenschein, the London publishers, announce a new book on Oliver Wendell Holmes, by Mr. Walter Jerrold.

In the "Story of the Nations" Series, the Putnams announce "The Story of Parthia," by George Rawlinson; "The Christian Recovery of Spain," by Henry Edward Watts; and "The Story of Japan," by David Murray.

Ginn & Co. announce an Ethical Series to consist of a number of small volumes, each volume to be devoted to the presentation of a representative system of Modern Ethics in selections from the original works. The selections will be accompanied by notes, and prefaced by a brief biographical sketch of the author, a statement of the relation of his system to preceding ethical thought, a brief exposition of the system, a statement of its influence upon the development of subsequent ethical thought, and a bibliography. Prof. E. Hershey Sneath of Yale University undertakes the editorial supervision.

Rev. W. S. Crowe, D.D., of Newark, N.J., printed in the *Universalist Monthly* in the winter and spring of 1891 a series of lectures entitled "Phases of Religion in America." We read the lectures at the time with much interest, finding in them a particularly fresh and suggestive treatment of many of our most pressing religious problems. We are glad to see that they have been revised and published in book form. They treat the following subjects: Puritanism, or the Religion of the Book; Methodism, or the Religion of Experience; Episcopalianism, or the Religion of Symbols; Universalism, or the Book against the Book; Unitarianism, or Humanity against Tradition; Theism, or the Revolt from the Materialistic Revolt; Spiritualism, or the Religion of Demonstration; Ethical Culture, or the Religion of Agnosticism; Reform within the Churches, or the Religion of Interpretation; The Consensus of Reason and Emotion, the Religion of Eclecticism; The Problem,—Is God Good? The Method,— How God works; The Hope.

From the statement of these subjects the general scope of the book will be gathered. But the insight, keenness, and strength with which all the themes are treated can be understood only by reading the book itself. If any one would know what is the trend of the most radical and at the same time the most reverent religious thought of our time, we do not know where he will find out better than from these fascinating lectures of Dr. Crowe. The price of the work is $1. It may be ordered from the *Universalist Monthly*, Newark, N.J.

"Ai: A Social Vision." By Charles Daniel. Philadelphia: Miller Publication Company.—This story is well worth reading by every one who cares for the betterment of humanity. It is not brilliant or great as a story, though it is interesting. But it is better than interesting, and better than brilliant: it is fresh, noble, and inspiring, and in an unusual degree suggestive. The story shows us a bishop with the spirit of Arnold Toynbee, who devotes his life to the work of helping, lifting up, and in real ways "saving" the people in the slum sections of a great American city. The

methods he employs are largely those of the "Social Settlements." What he is able to accomplish, the means by which he does it, and the ways in which others help him are all told in a way to be full of instruction to those who are interested in philanthropy, or in making religion human or churches of real service to society. The book is one to be read and thought about and discussed, and lent to one's neighbors, and read aloud in circles of friends, and given to ministers, and put in the way of young people who are just framing their ideals of life. It is a live book; it is a book with a mission; it is a nineteenth-century ethical search light; it is a republication of the gospel of the great Galilean prophet under modern conditions.

Mr. John Burnham, that indefatigable worker for the spread of rational views of religion, has recently secured the publication of a pamphlet for free distribution, which will be found of much value by students of the Bible. It is entitled "Outlines of a Commentary on the Book of Revelation," by Samuel Davidson, D.D., LL.D. It is, however, more than its title indicates. It contains three separate papers; namely, first, a long and masterly critical article upon the "Apocalypse" or the "Book of Revelation" in our New Testament, giving the latest and weightiest word of Biblical scholarship upon this strange and greatly misunderstood book; second, a striking paper by Archdeacon Farrar entitled "Modern Claims upon the Pulpit," republished from the *Forum;* and, third, a very able article by Dr. Davidson on "The New Testament as a Guide to the Interpretation of the Old."

These three papers form a pamphlet of permanent worth. The first edition of 2,000 copies is for gratuitous circulation in the mail. Any one sending an address on a postal card to Mr. John Burnham, Orange, Cal., will receive a copy by mail free. The plates are stereotyped, in the care of H. O. Houghton & Co., Riverside Press, Cambridge, Mass. Any person disposed to publish another edition of any number he chooses for Post-office Missions or for sale is welcome to the use of the plates, and can order them of H. O. Houghton & Co.

"Reincarnation. A Study of Forgotten Truth." By E. D. Walker. New York: John W. Lovell Company. Price 50 cents, paper.—We have here a plea for the truth of the doctrine of the transmigration of souls, or the theory that souls are incarnated again and again in many different bodies or forms of physical organization. The author presents arguments in favor of the doctrine, and traces it as it appears in the Oriental religions, and in the writings of various philosophers, poets, and mystics of ancient and modern times, making numerous and extended quotations of passages in its support from many authors.

"An Inquiry into the Truth of Dogmatic Christianity. Comprising a Discussion with a Bishop of the Roman Catholic Church." By William D. Harden. New York: G. P. Putnam's Sons.—The points discussed in this work are: (1) the Influence of the Church (or dogmatic Christianity) upon mankind,—has it not been harmful? (2) Is not free will, as commonly understood, impossible? (3) Are not the Councils and Creeds of the Church fallible and without authority? (4) Was Jesus God? Did he claim to be more than a man? (5) Does not Jesus' betrayal by Judas show that he was not God? (6) Is the Bible infallible? (7) Is not the Mass unreasonable and evil? The arguments of the book are generally clear, candid, and strong.

We shall be much mistaken if Mrs. Chant's noble "Ode to the Parliament of Religions," which we print on another page, does not take rank as the finest poetical utterance evoked by that memorable gathering.

"Theological Propædeutic. A General Introduction to the Study of Theology." By Philip Schaff, D.D. New York: Scribners' Sons.—This great work, the labor of a lifetime, is likely to stand for a generation at least, as a splendid memorial of its author's voluminous scholarship. The recent death of Dr. Schaff makes this volume his last contribution to theological literature. It is just the sort of work by which such a man might well wish to be remembered. It is really in the nature of an elaborate encyclopædia of everything relating to the scientific study of theology, arranged not as in an ordinary encyclopædia, alphabetically, but according to the systematic sequence in which a student could best follow out the subject. There has previously been no original American work covering this field, and students have had to content themselves with the German point of view, such as that of Dr. Hagenbach. This work will, therefore, without doubt, be eagerly adopted in theological seminaries of every sect as the standard text-book for propædeutic. Not only its exhaustiveness and map-like clearness recommend it, but the broad scholarly and scientific spirit in which every subject is treated make the work an inspiration to the student.

"Anthems and Responses for Use in Unitarian Churches."—This is an unusually useful leaflet, giving a list of the names and publishers of nearly two hundred anthems

which are suitable for Unitarian church choirs. Mr. Frank J. Wills, who made the musical selection, is well known in Boston musical circles; and his introduction is very valuable. Rev. Herbert Mott passed upon the words, and rejected all such doctrinal language as seemed incompatible with the spirit of Unitarian Christianity. The leaflet is published by Geo. H. Ellis. Price 10 cents.

"The Olive and the Pine." By Martha Perry Lowe. Boston: D. Lothrop Company.—This is a second edition of the pleasing poems of Mrs. Lowe, arranged under two divisions, "The Olive" representing poems written in Spain, and "The Pine" those relating to New England.

> "Two lands before them passed
> In strange and fair contrast."

"History of the First Unitarian Church of Portland, Ore."—This excellently well prepared volume, neatly bound in cloth, was compiled by Rev. E. M. Wilbur as a memento of the twenty-fifth anniversary both of the dedication of the church and of the settlement of the pastor, Dr. Eliot. The little book contains all kinds of interesting information relative to the formation, organization, and history of this active society. There are capital portraits of Dr. Eliot and his wife, and one or two good views of the church.

"The Bible: Its Origin, Growth, and Character, and its Place among the Sacred Books of the World." By J. T. Sunderland. New York: G. P. Putnam's Sons.—This new book of Mr. Sunderland's is being very cordially received. It is devoted to a careful consideration, in condensed form, of what modern Biblical scholarship has to tell about the real character of the Bible, and its permanent value. The completeness, accuracy, and general helpfulness of the book will be appreciated by every reader.

"The Spiritual Life. Studies of Devotion and Worship." Boston: Geo. H. Ellis.—A fascinating series of popular addresses upon the mysticism of the early Church, and the devotional and spiritual tendencies of modern times. There are six of these essays, by the following writers: Howard N. Brown, Lewis G. Wilson, Francis Tiffany, Charles F. Dole, Francis B. Hornbrooke, and George W. Cooke.

"Noble Lives and Noble Deeds." Unitarian Sunday School Society, Boston.—Among the many excellent class-books and manuals published by the Unitarian Sunday-schools, this book of notable illustrations of Christian character will hold a high place. It is a wonderful gathering of inspiring lives. The story of each is briefly outlined, and the lesson plainly put. There is every conceivable variety, not only in the choice of subjects from Mary Ware to Washington, but in the manner of treating each; for the lessons are contributed by no less than twenty-two writers. The unity of the work has been, however, admirably kept, owing to the careful supervision of the editor, Edward A. Horton.

"Uplifts of Heart and Will." By James H. West, Geo. H. Ellis, Boston.—This is a second edition, the little book having found its way into so many homes that the demand could no longer be met. The earnestness, indeed the eagerness, of the writer, cannot fail to quicken a helpful and elevating aspiration in the heart of every reader. There is always a profound interest in the sincere and straightforward utterance of the religious yearnings of any individual life, and these uplifting meditations in prose and verse breathe a distinctly reverent spirituality. If there is a tendency toward that form of transcendentalism which prefers to speak of the "Spirit-energy of the Universe" rather than God, there is yet no missing of the divine. And, even under those forms of expression which seem unnecessarily abstract, we feel that in the thought of the author God is most surely present. The book will suggest many ennobling thoughts to even the casual reader, and to any who will keep it on the desk for frequent intercourse it will prove an invigorating companion. The publisher sends it out in very attractive form.

A slight sketch of the "Life of Caleb Davis Bradlee, D.D.," has been printed for private circulation among friends, and is an exceedingly interesting pamphlet. Dr. Bradlee is at present officiating as pastor of the Memorial Church at Longwood, near Boston. He is also moderator of the Boston Association of Ministers, and in many ways an active influence in the denomination.

"The Dispensation of the Spirit," and "Heart-beats," a book of meditations, are two new books by Protap Chunder Mozoomdar, announced for early publication by Geo. H. Ellis, Boston. An idea of the former work may be gained from the titles of the chapters: The Spirit, The Spirit in Hinduism, The Spirit in Christianity, The Sense of the Unseen, The Sense of the Spirit in Man, The Spiritual Power of the Senses, The Spirit in Nature, The Kinship in Nature, The Spirit as Life, Life in the Spirit, The Spirit in Reason, The Spirit in Love, The Spirit in Conscience, The Spirit in History, the Spirit in Christ, The Spirit in the Times, The Spirit in all Religious Dispensations.

THE REVIEWS AND MAGAZINES.

We notice below some of the more important articles in the magazines and reviews of the month: —

The International Journal of Ethics (October).

My Station and Duties. By Prof. Henry Sidgwick.
What justifies Private Property? By W. L. Sheldon.
The Effects of his Occupation upon the Physician. By John S. Billings, M.D.
The Knowledge of Good and Evil. By Prof. Josiah Royce.
A Phase of Modern Epicureanism. By C. M. Williams.

Scribner's Magazine (October).

The Northwest Mounted Police of Canada. By J. G. A. Creighton.
The Mystery of the Red Fox. By Joel Chandler Harris.
The Man of Letters as a Man of Business. By W. D. Howells.
Glimpses of the French Illustrators. By F. W. Doubleday.
The Art at the White City. By Will H. Low.

The Atlantic Monthly (October).

The Isthmus and Sea Power. By A. T. Mahon.
Two Modern Classicists in Music. By William F. Apthorp.
The Hayes-Tilden Electoral Commission. By James Monroe.
The Gothenburg System in America. By E. R. L. Gould.

The Sanitarian (October).

Mineral Springs of Virginia. By A. N. Bell.
Water Filtration and Cholera. By Prof. R. Koch.
Pestilential Conditions. By A. N. Bell.

The Review of Reviews (October).

Walter Besant. By John Underhill.
Revival of Historical Pilgrimage in England. By W. T. Stead.
The Evils of an Appreciating Currency. By E. B. Howell.
The Irrigation Idea. By W. E. Smythe.

The Arena (October).

Judge Gary and the Anarchists. By M. M. Trumbull.
Richard A. Proctor, Astronomer. By Rev. Howard MacQueary.
Mr. Ingalls and Political Economy. By William J. Armstrong.
A Continental Issue. By Richard A. Hinton.

The Century Magazine (October).

Life among German Tramps. By Josiah Flynt.
Taking Napoleon to St. Helena. By John R. Glover.
Walt Whitman in War-time. From Letters of Walt Whitman.
The Pratt Institute. By James R. Campbell.
Leaves from the Autobiography of Salvini. By Tommaso Salvini.

The North American Review (October).

The Business Outlook. By the President of the Chamber of Commerce and the Presidents of the Consolidated Stock and Petroleum Exchange, etc.
The Wealth of New York. By the Mayor of New York.
The Southern Confederacy and the Pope. By John Bigelow.
Latest Aspects of Imperial Federation. By the Marquis of Lorne.

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the 18th of the month.*]

Ann Arbor, Mich.— The students are back, and all the many-sided work of the great university is going forward again. More than three thousand young people are pursuing their studies here in the various lines of higher education, under more than one hundred and fifty instructors. The town is a perfect hive of intellectual activity. The Unitarian church begins its year's work with good prospects. As compared with the other churches, it has quite its share of the students. Mr. Sunderland has spoken several times recently upon the Church Congresses, the Parliament of Religions, and the World's Fair. He will begin soon a somewhat extended series of sermons upon "The Life and Teachings of Jesus." The Unity Club has arranged for a course of twenty lectures and musical recitals to be given on Monday evenings through the fall and winter. The course opened with a fine lecture by Mrs. Chant on October 16. Mr. Nagarkar of Bombay, India, follows; and Mr. Savage of Boston comes in November. The "Students' Bible Class" will devote the year to a comparative study of the various Christian denominations.

Baltimore, Md.—The First Independent Christ's Church of Baltimore on the 29th of October will commemorate the seventy-fifth anniversary of the dedication of the original building, and will reopen and consecrate the remodelled church.

Rev. James De Normandie of Boston, late chairman of the National Unitarian Conference, and the minister will conduct the dedicatory services at 11 A.M.

Rev. Grindall Reynolds, secretary of the American Unitarian Association, will preach at 8 P.M. The corporation and congregation cordially invite all those interested in the welfare of this historic church to attend these services.

CHARLES R. WELD, *Minister.*
WILLIAM T. BRIGHAM, *Registrar.*

Baraboo, Wis.—The Unitarian church here has just settled as its pastor Mr. Robert C. Douthit of the last Meadville class, the son of our esteemed Rev. Jasper L. Douthit of Shelbyville, Ill.

Beverly, Mass.—The First Church has been celebrating the two hundred and twenty-fifth anniversary of the incorporation of the town of Beverly. A sermon was preached by the pastor, Rev. E. C. Butler. In the afternoon Rev. Edward E. Hale, D.D., also preached to an audience which filled the church to the doors.

Boston, Mass.—The ebbing tide of illustrious visitors from the Parliament of Religions brought us many interesting opportunities to hear men and women whom we too rarely meet. Mrs. Chant preached in several of our Boston pulpits, and spoke frequently at conferences and women's clubs. Wherever she was announced to speak, unusually large congregations gathered. She was most enthusiastically listened to, and, wherever decorum admitted, heartily applauded. Her appeal is invariably sympathetic, earnest, and quick with human emotion; her vision is clear, her thought broad, her illustrative powers apt. We are greatly indebted to her for the generous use of her powers in what must have been a great tax upon her own strength. Then we have had that marvellous prophet of liberal thought from India, Protab Chunder Mozoomdar. (He told us that his name means "the ruler of a territory," and may be pronounced "Mojumdàr," with accent on the last syllable.) He has created in the minds of all his hearers profound astonishment at the perfection of his English speech, and, immediately afterwards, profound admiration for the high and pure spirituality of all his thought.

Prof. Bonet-Maury, well known to us as the author of that admirable and scholarly little book, "Early Sources of English Unitarianism," has also been one of our visiting celebrities. He is delivering a stirring message from the liberal Protestant churches of Paris.

—The religious clubs have begun their series of meetings. The Unitarian Club and the Norfolk Club have already had well-attended meetings. The opening night of the Unitarian Club was a remarkable occasion, the chief speakers being Mozoomdar from India, Bonet-Maury from France, and Chatschumian from Armenia.

—The Norfolk Conference held its annual meeting October 20, with the Third Religious in Dorchester (minister, Rev. F. B. Mott). It was one of the largest conferences on record, every nook and corner of the church being occupied, and even the choir gallery besieged with visitors anxious to hear at least some part of the attractive programme. Mrs. Chant spoke on "The Parliament of Religions," and Edward Everett Hale told in brightest fashion the practical story of the origin of "Lend a Hand" clubs. The ladies of the Third Religious Society worked a veritable miracle in providing an abundant collation for double the expected number of guests.

—We regret for ourselves, though rejoicing with those that rejoice,—that is, with Rev. Theodore Williams's society in New York,—the fact that the brave young minister of our Barnard Memorial Chapel, Rev. W. W. Locke, has resigned his charge to accept an associate pastorate with Mr. Williams. Mr. Locke has won a unique place for himself in the hearts of all who knew him here, through his varied abilities, intense modesty, and unwavering missionary spirit. By nature a poet, he was yet daring enough to preach on the Common. By training a student and scholar, he yet devoted himself to the slums. Boston has lost one of the few who both could and would give real help in the process of vital cleansing. Our consolation is that New York has an even greater need of just this same heroic service.

Burlington, Vt.—Rev. Joel H. Metcalf was installed on the 10th of October. The sermon was preached by Rev. E. A. Horton, and the prayer of installation was offered by Rev. D. M. Wilson. Rev. W. R. Lord gave the charge to the minister, and Rev. Frank Phalen the right hand of fellowship.

Chelsea, Mass.—The installation of Rev. Henry Powers as minister of the First Unitarian Church took place on the evening of Wednesday, October 11. The following ministers took part in the services: Rev. T. C. Walkins, D.D., Rev. H. C. Parker, Rev. Minot J. Savage, Rev. D. M. Wilson, Rev. F. B. Hornbrooke, Rev. C. C. Carpenter, Rev. E. D. Towle, Rev. R. Perry Bush. The moderator of the society, D. W. Gould, gave the word of greeting. The installation hymn was written for the occasion by Mrs. S. H. Letteney. The

ladies will hold a sale in the vestry November 13 and 14. A small fair held by the kindergarten department of the Sunday-school last week was very successful financially.

Chicopee, Mass.—The church here entertained the Connecticut Valley Conference Tuesday, October 10, at 7.30 P.M. The sermon was preached by Rev. A. S. Garver. Wednesday morning a devotional meeting was led by Rev. F. W. Holden. The essay of the morning, on "The Larger Salvation," was given by Rev. Francis B. Hornbrooke, Rev. Joseph Waite giving the afternoon essay on "The Influences of Religion on Morality."

Detroit, Mich.—The two liberal churches here, the Unitarian and the Universalist, are both prospering. Rev M. J. Savage of Boston is to lecture in the lecture course of the Universalist church early in November.

Effingham, Ill.—One of the most influential and useful of the Unitarian preachers and workers in the West is Rev. Mrs. Ada Kepley of this place. Her husband is a well-known and honored lawyer in Effingham; and she is almost a lawyer, being a graduate of the Union College of Law in Chicago. But her life has been devoted for the past fifteen years, not to law, but to a most noble ministry in behalf of temperance, education, social reform, and religion in this city and throughout the county. Some years ago she and her husband built a church which they dedicated to unsectarian religion, temperance, and the moral good of the community. This church has been a living centre of activity and moral power. Mrs. Kepley preaches there often herself, and has a Sunday-school and a strong "Band of Hope" movement among the young people. She holds almost numberless temperance meetings here and in all this section of the State. Some years ago she established a monthly paper called the *Friend of Home*, which she makes a great power for righteousness. When she began her work, Effingham County had the name of being the most completely given over to the saloons and to drunkenness of any county in the State. The saloons are not rooted out yet; but they are greatly decreased in number and in influence, and a vast change for the better has come over the moral condition and spirit of the city and the county; and the one to whom it is primarily due is Rev. Ada Kepley. She has been a Unitarian for many years, and it is under the inspiration of her broad humanitarian faith that her brave, persistent, and self-sacrificing work has been done. A year or two ago she was formally ordained to our ministry by Rev. J. L. Douthit and several others of our ministers at Shelbyville. Her "church" finds no place on the Unitarian Year Book, and, indeed, is not organized as a Unitarian church at all. Nevertheless, if churches are to be measured by their usefulness and moral power, hers is one of the best churches in Illinois. She and her church are doing for Effingham County much what Brother Douthit and his churches are doing for Shelby County.

Geneva, Ill.—Mrs. Celia P. Woolley, the Chicago correspondent of the *Unitarian*, has accepted the pastorate of the Unitarian church here, and entered upon her work. Thus one more efficient worker is added to our growing force of women ministers.

Groton, Mass.—On the evening of September 29 Rev. Joshua Young, D.D., invited his parishioners and other friends of Groton and vicinity to celebrate with him his seventieth birthday, and asked their congratulations upon his having reached "the prime of life."

Certainly, all who have listened to his pulpit utterances during the last few months are agreed that never during the nineteen years of his ministry among us has he attained such heights as at the present time; and we are persuaded that he has not yet reached the zenith of his power.

The love and respect which Dr. Young inspires were manifested not only in words, but in many gifts. Seventy gold dollars were presented, and never were dollars given with more heartfelt good wishes than these.

Many letters were read, among others one from Dr. Edward Everett Hale.

Hopedale, Mass.—Under the editorship of the pastor, Rev. Lewis G. Wilson, the First Parish publishes a bright little paper, called *Our Church Home*. In the October number we find a portrait of Kitashima, in his Japanese costume. The number also shows that both the Hopedale Parish and the First Parish, Mendon, are very much alive, and have already planned for a full church year.

Iowa City, Ia.—The Unitarian work here opens vigorously this fall. Mr. Perkins is preaching to excellent audiences. Dr. E. E. Hale of Boston spent two days here at the beginning of October, lecturing on "Emerson" in the "University Lecture Course" and preaching in the Unitarian church. There were great throngs to hear him, and his coming will do much to strengthen the cause of liberal Christianity in this important university centre.

Khasi and Jaintia Hills, India.—The following letter just received from the leader of the native Unitarian movement shows steady progress made in this interesting field:—

"*To the Editor of the Unitarian:—*

"I hope it will interest the supporters and sympathizers of the Unitarian cause in the Khasi and Jaintia Hills to hear something of what is going on here.

"The small meeting-house at Jowai, although begun during the rainy season, has, after all, been completed, with the exception of the flooring; and Unitarian services have been held in it since the 6th instant. There have been two meetings every Sunday. Sunday-school is held in the morning from 7 to 8.30 A.M.; and there are two classes, one for the children and another, a Bible class, for those who are able to read the Khasi New Testament. In the afternoon, 3 to 4.30 P.M., the principles of the Unitarian faith are expounded; and then a sermon is preached either by Mr. Mar Singh, the lay preacher, or by Mr. Kissor Singh. The attendance at both the services has, so far, been satisfactory. A 'Unitarian Free School has also been started on Aug. 7, 1893, in charge of the second lay preacher, assisted by Mr. Kissor Singh and a lady friend. Drill is also taught in the school. We contemplate establishing a sewing and knitting class for the girls; and we would beg our Unitarian friends to kindly help us with funds to secure the services of a female teacher for that purpose, and also for assisting the lay preacher in the school. I think $75 a year will be quite sufficient for the purpose.

"Some of our orthodox brethren are doing all they can to throw obstacles in our way. Even from the pulpits we are held up as objects of scorn, and as doomed to eternal damnation. What surprises us most is that some of them are threatening the boys for coming to prepare their lessons in our morning school, and also dissuading other children from attending our school.

"We are now working very hard, struggling against the prejudice and bigotry of the orthodox friends, on the one hand, and against the ignorance, indifference, and illiteracy of our countrymen, the demon worshippers, on the other. In addition, we have the disadvantage of having so few workers. It is too early as yet to say anything about our work at Jowai; but we have no reason to be diffident of the success of the Unitarian cause in these hills.

"In our 'chapel,' which is also the schoolhouse, we hang the 'Illustrated Unitarian Sheet Almanac,' a large sheet of 'The Declaration of the Scriptural Principles of the Unitarians,' by Rev. R. Spears, London, and also some pictures; and the children like them very much.

"Will our friends send us old pictures and illustrated papers for the use of our schools here and at Nongtalang? They will have the effect of attracting many children to our schools. The Unitarian church and school at Nongtalang is going on satisfactorily, and on Sunday they have three meetings. The Calvinistic Methodists are going to station a European missionary very shortly at Nongtalang, perhaps in the coming cold season. Their motive can be easily imagined.

"We hope to establish a preaching station at Nartiang, and will try to build a house there for the purpose; and, if possible, a lay worker will also be placed there. This will complete the scope of our work for the present.

"We now feel the need of good commentaries on the Gospels for our Sunday-schools.

"Our cause will be much strengthened and popular if some of the English or American Unitarians will kindly come to see us. [Perhaps Rev. Mr. MacCauley may easily do so on his way back to Japan.)

"We cannot sufficiently thank the Women's Alliance for the help they have given us to carry on the work. The following are the workers for the Unitarian cause in the Khasi and Jaintia Hills, wholly or partially supported by the Women's Alliance, United States of America: U Riang Pohlong, first Unitarian lay preacher; U Mar Singh, second Unitarian lay preacher; U Shugai, assistant teacher of the Nongtalang Unitarian School.

"A four-page tract has been written in Khasi, explaining briefly the principles of the Unitarian faith, its relation to the old beliefs of our countrymen, and its contrast with the Trinitarian doctrines. It is now in the hands of the printer.

"HAJOM KISSOR SINGH.

Jowai, Aug. 29.

New Hampshire Unitarian Association.—The fall meeting of the New Hampshire Unitarian Association was held with the society in Manchester, Tuesday and Wednesday, October 10 and 11. The conference opened with a sermon on Tuesday evening by Rev. John Cuckson of Boston, who took for his theme "The Gospel of Jesus Christ." The sermon was an earnest plea for a spirit of deeper devotion to the spiritual and ideal in life. Wednesday morning at 9 A.M. a devotional meeting was conducted by Rev. Alfred Gooding of Portsmouth. A brief business session was held at 10 A.M. The following resolutions were passed:—

1. That the secretary be requested to confer with the secretary of the North Middlesex Conference regarding dates of meeting for both conferences, in order to avoid in future the holding of sessions on the same date.
2. That twenty-five dollars be paid out of the conference treasury to the society at Bath, N.H., to help pay debt on church building.
3. That the directors of the Association be requested to consider the question of holding a spring session.

At the close of the business session the conference listened to an address by Rev. E. L. Rexford on "The Relations between the Unitarian and Universalist Churches: What they have been, and What they ought

to be." Dr. Rexford gave a very interesting review of the history of the two bodies, contrasting the widely different circumstances, both religious and social, under which they came into existence.

The changes that time and the spirit of the age have effected in both Unitarianism and Universalism were dwelt on by the speaker, and the great problem which confronts them to-day, of bringing the message of the liberal faith to the great masses of unchurched and liberal people throughout the country. Dr. Rexford said he was delighted to respond to the invitation of the conference to speak on the subject assigned to him, as it showed that the Unitarian churches were exercising themselves upon this problem, and that the desire for a closer union was not one-sided. In fact, the Unitarian churches were the leaders in the movement. The conference adjourned for lunch at 12.30 P.M.

At two o'clock Rev. D. M. Wilson, State Missionary of the American Unitarian Association, spoke on "Our Conditions and Needs." Mr. Wilson stated that the chief difficulty of our work in the mission field was not that we are poorer financially or spiritually, but that our resources are not nearly equal to the increasing demands that have come to us by the growth of our body within the past few years. He spoke hopefully of the increasing number of women who were coming into our ministry, and of the work that they were doing in places which demanded heroism and personal sacrifices. A general discussion of the subject followed, in which several ministers took part.

The societies throughout the State were represented by seventy-six delegates and friends, besides a good attendance from the Unitarian and Universalist churches of Manchester.

New Haven, Conn.—The Unitarian movement here, so well begun last year by Rev. H. C. Badger, was resumed on October 15, with a sermon by Rev. Charles G. Ames. Mr. Badger is planning to bring here this winter Samuel Eliot, Chadwick, Cuckson, Wright, Savage, and others of our well-known preachers. Sixty-five new men enter the Yale Divinity School this year. Forty copies of Channing were placed in the hands of students of the school last year.

Newton Centre, Mass.—The installation of Rev. B. F. McDaniel as pastor of the Unitarian church took place Sunday, October 1. The following ministers took part in the services: Rev. Joseph H. Allen, D.D., Rev. Joel H. Metcalf, Rev. James De Normandie, Rev. F. B. Hornbrooke, Rev. Howard N. Brown, Rev. D. M. Wilson. The society gave Mr. McDaniel and family a very cordial reception at the church parlors on Tuesday evening, the 3d.

Pittsburg, Pa.—The first Unitarian church in this city was dedicated October 3. Rev. W. W. Fenn of Chicago preached an inspiring sermon upon "The Kingdom of Man," showing how steadily the moral and spiritual forces are shaping a higher civilization. Rev. T. R. Slicer offered the dedicatory prayer. Rev. Joseph May, Rev. D. W. Morehouse, Rev. L. Mayer (minister of the Jewish Temple), Mrs. B. Ward Dix, president of the Women's Alliance, and the minister of the new church, Rev. C. E. St. John, all took part in the interesting services. This new church occupies one of the most important advance posts of Unitarianism in the Middle States. The very fact that previous to this date there has been no Unitarian church whatever in this city of 250,000 souls indicates the opportunity. In Mr. St. John we have one of the most vigorous and devoted of ministers, and a steady and certain success is assured.

Pittsfield, Mass.—All through the summer we have had good congregations. We had with us Unitarians from Boston, Cambridge, New York, Brooklyn, Charleston, N.C., who aided and encouraged us with their presence at service as well as their money. Our church is kept open all the year round. Our pastor took two Sundays' vacation, which were supplied by Mr. Fisher, one of our flock, and Rev. W. W. Fenn. The work for the winter has begun in earnest. The Guild of the Good Shepherd meets every Tuesday evening, and has taken up "A Study of the Sects." We hope to have addresses from our local clergy on "Why am I an Episcopalian?" "Catholic?" "Baptist?" etc. "The Lend a Hand Club" meets every Thursday afternoon. Rev. Mr. Horst holds teachers' meetings every Thursday evening. The "Unity Workers," a noble band of women who are the backbone of this church, meet every other Friday afternoon to sew for next year's fair. "Unity Church Notes" appear in both of our dailies every Monday evening; and Rev. Mr. Horst's sermons are noticed by the Springfield *Union*, *Republican*, as well as our town papers. In this way our pastor preaches to a much larger congregation than Unity Church could hold.

Providence, R.I.—The Olney Street Congregational Society, Providence, R.I., gave a reception on the evening of October 18 to its newly installed pastor, Rev. William F. Furman, and his family. The vestry of the church was tastefully decorated with flowers, evergreens, and autumn leaves. Smith's Orchestra of Providence furnished the music. Representatives from the other Unitarian churches of this city, including

the respective ministers, were present; and Rev. Frederic J. Bassett, rector of a Protestant Episcopal church in the immediate vicinity, was also present. Altogether, the occasion was a most delightful one. After a collation had been served Mr. S. H. Tingley, the treasurer of the society, presented Mr. Furman, in behalf of the congregation, with a beautiful banquet lamp.

Scarborough, Eng.— Rev. S. Fletcher Williams of this place, whose pen is well known to readers of the *Unitarian*, has just accepted a call to London, to the pastorate of the Hackney Church, the historic society of Priestley, Matthew Henry, the eminent commentator, Rev. Robert Aspland, the first secretary of the British and Foreign Unitarian Association, and Rev. T. L. Marshall, until lately the editor of the London *Inquirer*.

Seattle, Wash.— The semi-annual parish meeting of the First Unitarian Society of Seattle was held at its church on Seventh Street on Friday. A large number of members, attendants, and friends of the church were present. After social greeting among those present, the business meeting organized by the election of Mr. Joseph Shippen as chairman and Dr. R. W. Schoenle as secretary. Mr. Shippen presented the address to the parish on behalf of the board of trustees, of which he is president. Rev. W. G. Eliot, Jr., the pastor, followed with a statement of church life and activity, with expressions of hope and confidence for the future. He also spoke of the affiliated societies of the church, the women's organizations, the Sunday-school, and the "Young People's Fraternity." The treasurer, Mr. A. W. Conant, made a brief and satisfactory report.

St. Louis, Mo.— The *Globe-Democrat* prints in full a striking sermon of Rev. John Snyder of the First Unitarian Church on "The World's Parliament of Religions."

The Montana Industrial School.—The Montana Industrial School for Indian children has steadily gained favor in our churches as a branch of the missionary work of the American Unitarian Association.

The season of the year when it is necessary to make an appeal in its behalf has arrived. Rev. Alfred Manchester has been appointed to take charge of the affairs of the school, and will be at Room 7 in the American Unitarian Association Building, 25 Beacon Street, Mondays and Wednesdays, from 10 A.M. to 12 M., or by appointment, at any time from 10 A.M. to 2 P.M., Monday, Wednesday, or Friday. He will be glad to answer all personal inquiries or applications for information through the mail. It is desirable to put the school in touch with our parishes, especially in the various forms of missionary activity. Clubs, fraternities, guilds, sewing societies, women's alliances, and other organizations for practical work are earnestly requested to learn of our needs and to minister to them. The school is located on the Big Horn River, seven miles from Custer Station on the Northern Pacific Railroad, on the mail stage route to Fort Custer and the Crow Agency. A quarter section of land which we call "Ramona Ranch" has been granted us by the government for school purposes. Rev. Mr. Bond, the founder of the school, at the cost of great self-sacrifice, began a work which has claimed the attention and services of noble men and women; and now the school is well officered, is on a fine footing, and has the confidence of the United States government, and also of the Indians in whose behalf it has been established. The government pays a part of the expense of the school, $108 per year each for fifty pupils. The expenses of the school average about $10,000 per year, including such repairs and improvements as are necessary. At present there are fifty-three pupils in the school from six to eighteen years of age. We furnish lodging, food, clothing, and teachers for these children. This costs money; and it is for money, first of all, that we ask.

All contributions of money will be thankfully received and judiciously expended. In former years many useless articles, like white vests and trousers, church bonnets and cloaks, Latin grammars, etc., have been contributed to the school. Lately our friends have shown more wisdom in their gifts. Besides money the following things are needed continually: clothing for boys and girls from six to eighteen years of age; shoes, even if partly worn,—*not worn out;* sheets and pillow-cases, blankets, and any article useful in the household. A recent appeal for "comforters" has met with a generous response. We are constantly sending goods from 25 Beacon Street to the school, and will gladly forward whatever is sent here for Montana. Please remember that it takes about a month to send by freight. Those who wish to send articles to reach the school at Christmas will do well to have them here by November 25. Rev. Mr. Manchester made a visit to the school the last week of August, and is happy to confirm the opinion of Rev. Mr. Tiffany after his visit of a year ago. He believes that the school is doing a great and good work, and plans are forming to increase its efficiency. In the work of the house and farm, in the school-room, and in the chapel services, held each evening and on Sundays, these children are learning how to use hand

and brain in the service of the higher life which is to be revealed in them. Any friends of the school who may be passing through Montana will be heartily welcomed if they pay a visit to the school, and will be sure of seeing what will interest them. By stopping over one train at Custer, a ride of seven miles will take one to the school. Every visitor becomes an advocate of our work.

If any church or Sunday-school will set apart a day for taking a collection in our behalf, we will, upon application, gladly send special envelopes, which may be distributed in advance, to be returned with an enclosure for the school on the day of the contribution. It is hoped that our friends in all our parishes will do something at once for the little children in our Indian School.

Ware, Mass.—The Unity Club here publishes a bright little monthly paper called *Character*, which gives the parish announcements, and is otherwise filled with pithy and good things. Rev. V. E. Southworth is the editor.

Wollaston, Mass.—The pretty stone church was most beautifully decorated on the evening of October 5, the occasion being the installation of Rev. James E. Bagley. The services were unusually impressive, and the congregation filled the church to the doors. Rev. E. A. Horton gave an able discourse on "Signs of the Times." Rev. Grindall Reynolds offered the installing prayer. Rev. F. B. Mott extended the welcoming hand of fellowship. Rev. D. M. Wilson addressed encouraging words to the church, and Rev. W. R. Lord and Rev. F. W. Pratt also took part.

Worcester Conference.—The fall meeting was held at Hopedale Wednesday evening and Thursday, October 18 and 19. The sermon was preached by Rev. John Cuckson of Boston Wednesday evening. The order of exercises was as follows: on Thursday, 9.30, devotional meeting, led by Rev. W. L Walsh, Brookfield; 10.30, business; 11–12.30, addresses on "The Religious Education of the Young,"—(1) "What is meant by Religious Education?" Rev. E. F. Hayward, Marlboro; (2) "What Part has the Church in it?" Rev. W. E. Lane, Athol; (3) "What Part has the Sunday-school in it?" Rev. E. A. Horton, Boston; 12.30, collation; 2, business; 2.15–3.30, addresses on the morning topic,—(1) "Responsibility of the Home"; (2) "The Sunday-school an Aid to the Church or a Substitute for it," Rev. J. C. Duncan, Clinton; (3) "Clubs and Guilds as Helpers," Rev. G. W. Cooke, Boston.

MR. NAGARKAR'S LECTURES IN AMERICA.

Mr. B. B. Nagarkar of Bombay, India, who was one of the prominent speakers at the World's Parliament of Religions, representing there the Brahmo Somaj or the native Unitarian Church of India, will remain for some months in this country, and is ready to make engagements to lecture and to preach wherever desired. Some of his subjects are "The Message of the Brahmo Somaj," "Social and Domestic Manners and Customs in India," "The Position of Women in India," "The Indian Schools of Philosophy," "The Development of Religious Thought in India." Mr. Nagarkar is a highly educated man, has a fine command of English, and is a graceful and attractive speaker. He has given lectures on all the above-named subjects at All Souls' Church, Chicago, where he was heard with great interest. He has also spoken with much acceptance in other places. On his way to this country he preached and lectured in London, where the papers spoke of him with high praise. Not only is he prepared to deliver very instructive and interesting lectures, but as a preacher his sermons are exceptionally spiritual, noble, and inspiring. He ought to have a wide hearing in our lecture courses, before our Unity Clubs, and in our pulpits. Mr. Nagarkar has travelled at his own expense in coming to this country, and it is only fair that he should be able to get some compensation from his further stay. As he is unacquainted with the intricacies of our American railroad system, it would be well if our ministers in various sections of the country would take hold of the matter, and plan a series of engagements for him in their vicinity. He may be addressed at 3720 Grand Boulevard, Chicago, or it would be better if those desiring his services would write Rev. A. W. Gould, Secretary of the Western Unitarian Conference (175 Dearborn Street, Chicago), who will be glad to assist in making lecture and pulpit engagements for him.

JOTTINGS.

Folded hands are not necessarily resigned ones. The Patience who really smiles on grief usually stands or walks, or even runs. *Ruskin.*

It is part of my religion to look well after the cheerfulnesses of life, and let the dismals shift for themselves, believing, with good Sir Thomas More, that it is wise to "be merrie in God."—*L. M. Alcott.*

PUBLISHER'S DEPARTMENT.

THE excellent likeness here presented will have attraction for many readers. In the body of the magazine will be found a brief summary of the life-work of Mr. Batchelor. The present picture is the eighth in the series of portraits of prominent Liberals presented in this Department. Mr. Batchelor is one of our own authors, and his book, mentioned below, possesses such wealth of insight and suggestion that no assertion of its value is likely to exceed its actual merits.

George Batchelor.

A complete Catalogue of our publications will be sent to any address on application. We here speak of one or two important works, endeavoring to give some idea of their scope:

Social Equilibrium.

And Other Problems Ethical and Religious. By George Batchelor.

This book by Mr. Batchelor is fitly characterized when we say of it that it is a real contribution to the great modern task of untanglings. It is keen in insight. This draws us to follow with it. And it is very candid. This leads us to like it. It recognizes that there are serious problems now up for discussion in society and religion. It wants them understood. And it desires the sought improvement, the great betterment, to arrive for men. There is need for it. Yet it feels that the larger good can arrive only in one way. What that way is, or the path to it, it is largely the object of the volume as a whole to set forth.

The Preface outlines for us something of the book's method: "The essays collected in this volume present in various aspects the one question, How shall the modern man so adapt himself to the new conditions of his life as to keep the faith, hope, and charity of the older time, while he yields himself to the revelations of science and enthusiasms of progress? There will be found in the 'Social' essays no discussion of the 'Labor Question,' of Socialism, Nihilism, or any of the 'burning questions' which lie so near the surface of society to-day, but rather an attempt to look calmly at the deeper causes of unrest and disturbance. No specific *remedies*

for social disorders have been suggested, because the first thing society needs is a comprehension of the *causes* of the evils which afflict it.

"In the Ethical and Religious essays, the general doctrine of evolution is taken for granted; and, with that for basis, various aspects of freedom and duty are discussed, in the confident belief that the old order may change into the new without shock of revolution. Great comfort and fresh encouragement will be the result, whenever the leaders of thought agree to say aloud, and to say together, the things in which they agree, and consent for a time to keep quiet as to the things in regard to which they differ. To help affirmation and agreement, and to discourage needless controversy about non-essentials, has been the constant effort of the writer."

To show something of the appreciation of the book by the thoughtful public we append a few extracts from press-notices:

A calm, thoughtful and comprehensive consideration of vital questions.—*Age of Steel.*

Bold and manly, . . . terse, comprehensive and logical, . . . a complete review of the deeper social and moral questions of the present day.—*New England News.*

The originality of thought—the quality of thought—lifts it far above many if not most of the books published on the important subjects of which it treats. An interesting, stimulating, intellectual delight is this. We commend it most heartily.—*Buffalo Times.*

Too much in the way of "commendation" cannot be said of the book. It will disappoint no thoughtful reader, but be a revelation and an inspiration.

[*Fifteen Essays, cloth, 286 pages, $1.50.*]

The Spiritual Life.

Studies of Devotion and Worship.

In the advertisement on another page will be found the list of authors and contents of this work. For its wealth of religious biographical allusion alone, however briefly each writer or thinker may be touched upon, the book should be in every Liberal household. And for this reason: in the volume are not only to be found the words and dreams of men and times antique, but we are brought presently down, through and over the many intervening lives and years, into our own small but lofty family of faith, to pray with Parker, aspire with Channing, and sing and greatly hope with Gannett and Chadwick and Hosmer and Samuel Longfellow and Eliza Scudder and Mrs. Stowe and their high company. If indeed, in the course of the volume, we travel barefoot with the ascetic Bernard into the unbroken wilderness of Clairvaux, and enter with John Bunyan the dark wards of Bedford jail; if we wander out with St. Theresa of Avila, as she, a little maid, sought martyrdom at the hands of cruel Moors; or, with Madame Guyon, for truth and duty's sake, defy a hostile emperor and his court, and suffer, with her, sad years of persecution brightened only by her quenchless faith,—we are called also, in happier age, to ascend into the "blessedness and love" of Wordsworth's "growing youth," learning "what soul was his when from the naked top of some bold headland he beheld the sun rise up and bathe the world in light"; and to walk buoyant and glad with Jones Very over Salem ways, where for us as for him "every blade of grass we see," and "every hill and tree, lend but one voice," while "around us ever lies the enchanted land."

This book is to make an important place for itself. It offers a great deal for a very small price.

[*Cloth, 198 pages, $1.00.*]

The Oriental Christ.

By Protap Chunder Mozoomdar.

So many thousands of people have already again been drawn to Mr. Mozoomdar, since his arrival in America on his second visit, that any word of his, or about him, is eagerly sought. His reception in Chicago day after day, at the Parliament of Religions, spoke the unceasing admiration of the throng. At present in Boston, he is everywhere welcomed. We may speak here of his "Oriental Christ," showing how the press and public have studied and appreciated it:

Mozoomdar is not argumentative, he is perceptive. He writes from quiet meditation, out of the power of positive conviction. He *knows*, in his Oriental way, whereof he speaks—*New Jerusalem Magazine.*

These essays are profoundly interesting as readjusters of sentiments and opinions. Perhaps it would be more nearly correct to mention them as slayers of prejudices. The book is delightfully agreeable in its literary style, and most fascinating in diction.—*New York Home Journal.*

We welcome this tribute. With the spirit of fellowship and imitation, Mr. Mozoomdar follows the life of Jesus in its varied phases, interpreting each act and word and mood out of Oriental feeling and thought, and dwelling with loving reverence on the holy ideal that ever confronts him. . . . We notice with mingled praise and wonder the pure, strong, simple English in which he has clothed his thoughts, a style that nine out of ten of our writers to the manner born would find it hard to equal and impossible to excel.—*Literary World.*

"The Oriental Christ," the work of Mozoomdar, is, it seems to us, one of the most important books, from the point of view of the Christian religion, that has ever been written. . . . The unprejudiced may inquire, after reading this book,—as all should do, from preface to finis,—if the Christian world would not be better if a few missionaries were sent it from the land of the Hindu and the religion of "the New Dispensation."—*The Republic.*

The book is one which is to be greatly valued. *Boston Herald.*

"The Oriental Christ," written by a native of India, is a book of unique and deep interest, whether viewed as theology or mere literature. In point of beauty, freshness, and sustained eloquence of style, it is very remarkable. As a representative utterance of the so-called New Dispensation, the Brahmo Somaj, it is particularly worthy of general attention. . . . The volume is fitted to take a recognized place as an interesting and valuable contribution to our current English literature.—*The Dial.*

We might make columns of extracts such as the above, from those leading periodicals of the country which endeavor to give their readers a just idea of all newly published literature. We add here now a brief specimen of Mozoomdar's own fervid words, taken at random from that chapter of the book which treats of "The Bathing Christ":

If any one wishes to see innocence washed into holiness, natural piety changed into inspired, godlike spirituality, a pure-minded, tranquil youthfulness consecrated to untaught service, unknown sufferings and unexampled death, let him turn to the bathing Christ. Why did Jesus bathe? Water to the Oriental means perpetual blessedness. The rain which fertilizes is God's grace. The stream that rustles on is a running source of divine inspiration. We in India at various times have worshipped the God of Rain. The confluences of our rivers, the mountainous solitude where they take their rise, and the white, illimitable expanse where they mingle with the sea, are more sacred than we can tell. There is a transcendental sense of the divine in them—the origin, the flow, the end of all things. Power, speed, fruitfulness, beauty, purity, come from the river. We Hindus, like our far-off ancestors, make offerings to the sea, the emblem of all-investing Eternity. There is no pilgrimage without immersion in water. The Brahmin's most pious exercises consist of ablutions. With him it is a daily baptism. Bathing is ever holy. Hence Jesus bathed. In the midst of the awe-struck crowd that gathered to listen to the violent words of the wild man, there was Jesus also. Unknown and unknowing, there he stood—a sweet, mysterious youth. . . .

The book, with titles of the various chapters and other descriptive matter, is advertised in another column.

[*Cloth, 193 pages, $1.25.*]

Uplifts of Heart and Will.

Religious Aspirations in Prose and Verse. By James H. West, author of "The Complete Life," etc.

The present work is a new and materially enlarged edition of a little volume the first thousand copies of which were some time since exhausted. On the first appearance of the little book, *Public Opinion* (Washington, D.C.), one of the leading reviews of the country, deemed that from the volume's originality—manifested in its implicit acceptance of the power of the divine within the human soul itself to bring life into larger independence, grace, and blessedness—the work might seriously be added to the "curiosities of literature." And the quick interest in the little book, on the part of many wakeful minds whose free aspirational needs it seemed to meet, at least proved that it was an attempt in a direction where there was room for it. It was at any rate unique in this: it seemed really to believe in, and make practical, not simply dream of, man's possibilities within himself. It taught man's unmeasured might. It endeavored, in a simple and reverent way, to make the modern intimation of the spiritual unity of the divine and the human a living, potent fact.

Just how it touched souls who were awake to and ready for its suggestions may in part be seen from the personal expressions which follow, culled from many similar appreciative words received from time to time:

A man of large thought, a physician, wrote: "I have read with delight the little book, 'Uplifts of Heart and Will.' I am now nearly sixty-two years of age, and have lived a lonely life as regards the satisfying of my liberal religious aspirations. Your little book fills a void in my soul's loneliness which I have suffered for more than forty years."

From a Universalist: "The book is very sweet and tender. I should call the 'Uplifts' prayers. I rejoice in all evidences of spiritual communion and growth, and realize that we strive toward the same results, however our methods differ."

A retired minister (Methodist) wrote: "I am seventy-one years of age, and an ex-preacher. I have been reading the 'Uplifts of Heart and Will,' and I have never seen anything that pleased me better."

Another: "They are indeed 'Uplifts.'"

One of the most earnest of modern woman workers said of the book: "The 'Uplifts' have arrived, and I feel that I deeply appreciate them, and the world's present need of such. I shall use them in my Sunday services alternately with Conway's and Stebbins's excellent selections."

From an orthodox lady: "The book of 'Uplifts' is original, certainly; and it says a great

deal in a few words. I like it very much, and read it every day with my old-fashioned Bible."

From a scientific thinker and author: "I have had for some time a copy of 'Uplifts of Heart and Will.' Whenever I look *at* it or *into* it, I *am* uplifted."

From a prominent Unitarian minister: "I hail the 'Uplifts' as a good sign, . . . another step out into the free, where we must be content to let all consecrated thinking go."

In the advertisement of the book on another page, to which attention is directed, one or two press-notices are given. We may add sentences from a few others:

It is good to welcome a religious science fitted to a state of mind far from uncommon and greatly deserving of respect.—*From a seven-page notice in the Unitarian Review.*

Heartfelt and choicely worded, the book is the reaching out for more life and light of an earnest man.—*Religio-Philosophical Journal.*

Deeply religious in the best sense. Truly beautiful invocations. The poems at the end are also full to overflowing with noble feeling.—*New Theology Herald.*

An inspiring book, for earnest men and women. The worship of the ideal good breathes through every line. And the poems take one by the hand and lead one up; some of them are lofty and sublime.—*The Patrol.*

The titles, given in the Table of Contents, to the different sections of the book are usually the opening words of the meditations themselves, and read after this fashion:

Through love, to the source of love; With earnest and reverent hearts; In brotherly and sisterly confession; The secret chamber of our being; We look ever toward the Ideal; In the presence of the eternal truth; With reverent hearts we seek power; Strength for the battle of life; The sunlight calls us to gladness; From the actual to the Ideal; Conscious of weakness, of imperfection; Before the mystery of living; Anew to the Blessed Best; Surrounded by the infinite helpfulness; The energy in whose life we live; The deep things of life call to us; When we would do good; Overbrooded by what is more than love; The bounty of the unseen power; From all evil things of care; As the rain cometh down from the skies; We covet the best gifts; Always going out after the good; Not with ungrateful hearts; We follow on to know; etc., etc., thirty-seven in all.

We learn from the Note to the present edition that in their previous issue these Meditations or Aspirations were called for not only in the United States, but from England and Germany, from Japan and China, from India, from Australia and the Islands of the Pacific. And the author adds, in the Note, that "they can bring him, in the future, from those who use them, no words of love and encouragement more deep and hopeful than they have brought him in the past."

[*Cloth, 106 pages, 50 cents.*]

Jesus and Modern Life.

Thirteen Lectures by M. J. Savage, with Introduction by Professor Crawford H. Toy.

As motto on the title-page of his new book, Mr. Savage quotes the words of Jesus, "Ye shall know the truth, and the truth shall make you free"; to which saying the following is added: God has never left his world; for the truth is always his voice, speaking equally to all who will hear, in every age.

It will aid in a knowledge of what the present work attempts if we here print a passage or two from Mr. Savage's Preface:

I have sought to find out, so far as is to-day possible, the actual beliefs and teachings of Jesus. Every careful student knows that his biographers have frequently misunderstood and misreported him. The first three Gospels are traditional growths, and took their present shape years after the death of Jesus, and in an age devoid of any critical care, and before anything like accurate reporting was heard of. The writers and final editors were necessarily biassed by the dominant ideas of their time. To sift these, as best we may, is the first task.

Then, when I have supposed I had the actual teaching of Jesus, I have considered it as related to the preceding thought of the world, and specially of his own people.

After that, in the third place, I have tried to find out how much of it is vital to-day, and how it bears on the problems, religious and other, with which we must deal.

Only in some such way as this can we really find out to what extent, and in what sense, Jesus is a present leader and inspiration.

As suggestive of the manner in which Mr. Savage has accomplished his task, the following words from Professor Toy, supplementary to the expression of his opinions in the "Introduction" to the volume, will be of interest:

The spirit of your inquiry seems to be just right: your critical positions are sound, and your applications of the teachings of Jesus to modern life very judicious. It is of prime importance to say what is permanent in Jesus, and this you do, I will not say finally (for to live is to learn), but satisfactorily. I feel, therefore, that we are indebted to you for this series of sermons.

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